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The *Karmavibhaṅgopadeśa*: A Transliteration of the Nepalese Manuscript A (1)[1]

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About the manuscript

So far as we know, the text under this title, i.e. *Karmavibhaṅgopadeśa* (hereinafter *KVU*), has been transmitted in only a single manuscript (MS[A], accession no. 4-20) bearing its date as 'saṃvat 531' (= 1410/11 C.E.). In spite of the fact that the manuscript wherein the *KVU* (and *Karmavibhaṅga* [KV] as well) is written records its date of transcribing, we have no idea about the date of formation of this *KVU*. This *KVU* is a sole commentary on the *KV* we have ever had and even in the history of Buddhist literature there is no trace of the existence of the *KVU* or any commentary on the *KV*.

Furthermore, the title of this text is not genuine or given in the colophon but attributed by Sylvain Lévi who found the manuscript of this scripture. MS[A] originally contains two documents: one is the *(Mahā-)Karmavibhaṅga* and the other is a document commenting on the proceeding one. The text of the *KV* ends on the recto side of folio no. 61, line 3, and the openning verses follow without any gap ([61r.2] *grāhyaṃ cāsya vaco bhavati // imāni da*[61r.3]*śa viśāradyāni* // O // *śakhakṣīra-mṛṇālakundakumudaprasmarahāraprabhaiḥ*). Moreover, although a collophon is available at the end of the manuscript there is no description concerning the title of second document. Judging from its style of description, which is like an 'upadeśa,' Lévi entitled this second text the *Karmavibhaṅga-upadeśa*[2]. In other words, this title is not supported by any other source except Lévi's observation[3].

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[1] I would like to express my thanks to Dr. Diwakar Acharya who gave me information about the notebooks transcribing the original manuscripts and supplied the images of them. And I would like to thank Prof. Jan Nattier who check my English immediately at my request. Needless to say, any errors that remain are of my own.

[2] "Au feuillet 61°, une stance de bénédiction indiquait seule qu'un nouvel ouvrage commençait sans aucune interruption, sans solution de continuité; e'était une sorte de dissertation plutôt qu'un commentaire du texte précédent, une sorte de śāstra du type upadeśa (je le désignerai désormais sous le titre de Karmavibhaṅga-upadeśa (abréviation: Up.)); un feuillet entier, le 69, manquait" (Lévi 1932: Introduction, pp. 1-2).

[3] Since this title has already been circulated in the Buddhist Studies, I also adopt it here.

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Lévi, p. 167, 8-14; A77r.4-v.2: brāhmaṇānāṃ siddhāntaḥ prayacchannavāhīni vipa (77r.5) karmavibhaṅga(ḥ)[4] | ucyate mahāntikā karmāṇy atra v(i)stareṇa vibhaktāni | tasmāt mahākarmavibhaṅgaḥ | saṃgrahasārakarmavibhaṅgasarvasārakarmāṇāṁ hīno(77v.1)t*kṛṣṭa-madhyamāni vistareṇa kathāmukhāni darśitāni | tasmād api mahākarmavibhaṅgaḥ | gotrāntarīyāṇām abhidharmakasa(ṃ)yukteṣu {|} mahāka(r)mmavibhaṅgo nā(v.2)nāḥ (< nāma) samāptaḥ ||

The part of colophon quoted above shows an explanation of the name '*mahā-karma-vibhaṅga*' in different ways so that Lévi seems to consider that this manuscript as a whole contains the text of *Karmavibhaṅga* and the second text is nothing but the commentary on the previous one. However, it is uncertain whether a name '*mahākarmavibhaṅga*' is given to the first document alone or given to the whole manuscript containing the *Karmavibhaṅga* and *Karmavibhaṅga-upadeśa*.

In the following, I will present a transliteration of the *KVU* by using (the photograph of) the original manuscript (MS[A]61r.3-78r.5). Fortunately, a western notebook containing a transcription of MS[A], probably prepared by Hemraj Sharman for Lévi, has now become available (accession no. 5-265; filmed on B 94/3) in the National Archives of Nepal[5]. Therefore we can compare the readings of Lévi with those of the transcription and the original manuscript as well. In the footnote I give Lévi's reading in the main text and his manuscript readings if they are given in the footnotes, together with a transcription of the notebook (notebook A, p. 29, line 13~) if there is a difference in reading.

Convention:

( )	restored *akṣara*(s)
[ ]	damaged *akṣara*(s)
< >	omitted (part of) *akṣara*(s)
{ }	superfluous *akṣara*(s)
{{ }}	erased *akṣara*(s)
« »	interlinear insertion
+	one lost *akṣara*
..	one illegible *akṣara*
.	illegible part of an *akṣara*
*	*virāma*
'	*avagraha*

[4] In this colophon, 77r.4 ends in "*brāhmaṇānāṃ siddhāntaḥ prayacchannavāhīni vipa*" and 5th line starts with "*karmavibhaṅga(ḥ)*"; Lévi edits this portion as "*prayacchannavāhī. Mahākarmavibhaṅga (mahā-< ni vipa) ucyate.*"

[5] As to the existence of two notebooks containing the transcription of the two manuscripts (A and B) from Nevārī script into Nāgarī in the private collection of Hemraj Sharman (now deposited in the National Archives of Nepal), see Diwakar Acharya/Kudo 2006: 33-34; a part of notebook B is treated in Kudo 2006c.

Transliteration of the *KVU*

SL153 (61r.3) śa(ṃ)khakṣīramuṇāla[6];Okundakumudaprasmarahāraprabhaiḥ[7]
sugrurṃṇāgurudhūpadurddinatalaiś[8] cañcalyatākādharaiḥ[9] |; (61r.4)
ślāghyair ddhātudharair[10] vanandharanibhair bhayasya[11] śaṁbhūṣiOtā
tam vande suraṇāgayakṣamakuṭā[12]vyāghṛṣṭapādaṃ muni(ṃ) ||

jayatu saddharma ity āha bhikṣo (61r.5) śrutasomā[13] ||

aṣṭi ka(r)ma alpāyu{|}[14]«samvarttanīyaṃ |»
aṣṭi karmma[15] alpāyuḥsaṃvattanīyam[16] i«ti» | karmagati(r) yathānyāyāṃ[17] vistareṇa vibhaktā <|>

daśānuśa(ṃ)sāḥ pravakṣā[18] ā;(61v.1)raṇyakatve[19] |
bhaikṣyacaryāyā(ṃ)[20] daśa vaiśāradyānīti[21] |
sarve kāmaguṇā yathānyāya(ṃ) yuktāḥ |

daśānusaṃśā[22] Tathāgatacaityāñjalikarmagandhapuṣpacchatrāṇāṃ[23] <|>
kathaṃ (61v.2) daśānuśaṃśāḥ |

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6 For *-mṛṇāla-* [*mṛ-* > *mu*]. Notebook A (29.13): *-mṛṇāla-* = Lévi.

7 A scribal error for *prasmera°* (*prasmara* ¯ ˘ ˘ to be ¯ ¯ ˘; otherwise this does not conform to the metre *śārdūlabikrīḍita*). Notebook A (29.13): *-prasmera-* = Lévi.

8 A scribal error for *suvarṇṇā°*. Notebook A (29.14): *suvarṇā-* = Lévi.

9 A scribal error for *cañcatpa-* [confusion of two *akṣaras*: *ty-* and *tp-*]. Notebook A (29.14): *cañcalya[tpa]tākādharaiḥ* = Lévi. In the notebook, *-tpa-* is put in square brackets; it means that *-lya-* is 'corrected' as *-tpa-*.

10 A scribal error for *°varair*. Notebook A (29.15): *-dharai*.

11 Notebook A (29.15): *dhātudharai vanandharanibhai bhayasaṃbhūṣitā*; although Lévi notes [153, fn. 1]: A *dhātudharair* ... *bhayaṁbhūṣitā*, he suggests to read *[bhūr yasya] sambhūṣitā*. This reading is acceptable because it conforms to the metre (¯ ¯ ˘).

12 A scribal error for *-mukuṭā-*. Notebook A (29.16): *-mukuṭā-* = Lévi.

13 Notebook A (29.17): *bhikṣā śrutasomā*; Lévi notes [153, fn. 2]: Sic. A. *bhikṣuh śrutasomaḥ*.

14 For *alpāyuḥ-*. See § 1 (*alpāyuḥ*) of the *KV* (Lévi 32.4-33.15; Kudo 2004:36-41).

15 Notebook A (29.18): *karma alpāyuḥ-*; Lévi: *karmālpāyuḥ-*.

16 For *-saṃvarttanīyam*.

17 Read *-nyāyaṃ*. Notebook A (29.17) cancels a long vowel sign *-ā*.

18 For *pravrajyā°* [*jyā* > *kṣā*]. Notebook A (29.19): *pravrajyā-* = Lévi. See § 77 (*pravrajya*) of the *KV* (Lévi 104.1-6; Kudo 2004: 210-211).

19 See § 78 (*araṇyavāsa*) of the *KV* (Lévi 104.7-13; Kudo 2004: 212-213).

20 See § 79 (*paiṇḍapātikatva*) of the *KV* (Lévi 104.14-105.5; Kudo 2004: 212-213).

21 See § 80 (*vaiśāradya*) of the *KV* (Lévi 105.6-12; Kudo 2004: 214-215).

22 Notebook A (29.20): *daśā 'nuśaṃsā*.

23 Sections listed here are as follows: § 62 *tathāgatacaitya-añjali* (Lévi 82.1-83.4; Kudo 2004: 178-181); § 76 *gandha* (Lévi 103.1-13; Kudo 2004: 208-211); § 74 *puṣpa* (Lévi 100.11-102.7; Kudo 2004: 204-205). and § 64 *chatra* (Lévi 85.1-87.9; Kudo 2004: 182-183).

nanu Bhagavatā sūtram uktam EkoOttarika[24] <|>

"yāvastrā[25] bhikṣavaḥ satvā apadā vā dvipadā vā catuṣpa«dā» vā bahupadā vā[26] Tathā(61v.3)gatas teṣāṃ satvānām agrata ākhyāyate | ya;Odi[27] arhan samyak*saṃbuddham" iti vistaraḥ |

gāthā coktā[28] |

evaṃ aciṃtanīyā buddhadharmo (')py a(61v.4)cinteyaṃ |
yadi tava nu acintyā buddhā 'py aci;Ontyā acinte[29]
prasannasya vipāko[30] acintyaḥ

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[24] For *ekottarike* [sg. Loc.] as Lévi. See *Aṅguttara Nikāya* II. 34 (34, § 1) [Aggappasādasuttaṃ]: *"cattārome, bhikkhave, aggappasādā. katame cattāro? yāvatā, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññināsaññino vā, tathāgato tesam aggamakkhāyati araham sammāsambuddho. ye, bhikkhave, buddhe pasannā, agge te pasannā. agge kho pana pasannānaṃ aggo vipāko hoti*; Ch. *Zēngyīāhánjīng*『增壹阿含經』卷第十二「三寶品第二十一」(T 125, vol. 2, 601c27-602a6): 聞如是。一時。佛在舍衛國祇樹給孤獨園。爾時。世尊告諸比丘。有三自歸之德。云何為三。所謂歸佛第一之德。歸法第二之德。(602a)歸僧第三之德。彼云何名為歸佛之德。諸有衆生。二足，四足，衆多足者。有色，無色。有想，無想。至尼維先天上。如來於中。最尊，最上。無能及者。由牛得乳。由乳得酪。由酪得酥。由酥得醍醐。然復醍醐於中。最尊，最上。無能及者。; Ch. *Záāhánjīng*『雜阿含經』卷第三十一 (T 99(902), vol. 2, 225c21-24): 如是我聞。一時。佛住王舍城迦蘭陀竹園。爾時。世尊告諸比丘。若有衆生。無足，二足，四足，多足。色，無色。想，無想。非想，非非想。於一切如來最第一。乃至聖戒亦如是說.

[25] For *yāvanto* [a scribal error: *nto > strā*]. Notebook A (29.22): *yā«vastrā»*; Lévi notes [153, fn. 3]: A *ekottarikayāvastrā*.

[26] Notebook A (29.23): *catuspadā vā «bahupadā» vā*.

[27] W. r. for *yad idam*.

[28] See Lévi 1932: 153-4, fn. 4. According to him, parallels are as follows: *Divyāvadāna* No. 6: Indrabrāhmaṇam p. 79, 21-22: *evaṃ hy acintiyā Buddhā Buddhadharmā 'py acintiyā | acintiye prasannānāṃ vipāko 'pi acintiyaḥ* ||; ibid., No. 31: Sudhanakumāra (2), 469, 5-6: *evaṃ hy acintiyā Buddhā Buddhadharmāpy acintiyā | acintiyaiḥ prasannānāṃ vipākaś cāpy acintiyaḥ* ||; *Mahāvaṃsa* XVII, 56 et XXXI, 125: *evaṃ acintiyā buddhā buddhadammā acintiyā | acintiye pasannāṃ vipāko hoti acintiyo* ||; in one sanskrit manuscript from Kucha (Lüders [1930], I, 23): *evaṃ hi acititā buddhā buddhadharmasya cittitā / acittitā prasādyeha vipakaḥ syād acittita* (reproduced from Lévi [not seen by N.K.]).

Besides, we have the following references: *Mahāparinirvāṇasūtra* 25.22 ('Sondertext' I), see *SWTF* s.v. *a-cintita*; *Thūpavaṃsa* 73 (*SBB* XXVIII, p. 200); *Apadāna* I 81 (p. 6); *Nettippakaraṇa* Sāsanapaṭṭhāna, p. 139, 10-11; *Samantapāsādikā*, I. 89, 8-9 = *Shànjiànlǜ pípóshā*『善見律毘婆沙』卷第三 (T 1462, vol. 24, 692a19-20): 佛不可思議　法亦不思議　若有信心者　功德不可思.

Peter Skilling studied this verse in relation with the Mahāyāna texts (Skilling 2005). According to him (Skilling 2005: 102-105), this verse is also found in the following texts:
Bhaiṣajyavastu of the *Mūlasarvāstivadin Vinaya* (Dutt, *Gilgit Manuscripts*, vol. III. part 1, p. 78, 10) [cf. Tib. Derge vol.2, 162a7 (Taipei 2.323(7))]: *'di ltar sangs rgyas bsam mi khyab // sangs rgyas chos kyang bsam mi khyab // bsam mi khyab la dad rnams kyi // rnam par smin pa'ang bsam mi khyab //*; Tib. *Caityapradakṣiṇagāthā* (*mChod rten bskor ba'i tshigs su bcad pa*. Peking No. 987, vol. 39, mdo sna tshogs. Śu 210a8 [= Derge No. 321, vol. 15, mngo sde, sa 201a5 (Taipei 401(5)); Narthang, la 311b4-315b6]): *de ltar sangs rgyas bsam mi khyab, sangs rgyas chos kyang bsam mi khyab, bsam mi khyab la dad rnams kyi, rnam par smin pa'ang bsam mi khyab.*

The corresponding Chinese translation of the above *Bhaisajyavastu* is as follows: Chi. *Gēnběnshuōyīqièyǒubù Pínàiyē Yàoshì*『根本説一切有部毘奈耶藥事』卷第十二 (T 1448, vol. 24, 53c4-5): 佛是不思議　妙法亦難思　清淨者亦然　果報同為一; ibid., 93a25-26: 佛法無瑕穢　如是不思議　淨心獲大果　亦復不思議 (the Sanskrit text corresponding to this part, i.e., Upāli's verses in the *Anavataptagāthā* is not available, see Bechert, *BBV*, p. 193).

[29] Notebook A (29.25-26): *acintyo buddho 'py acintyo acinte*; Lévi notes [153, fn.4]: A. *buddho 'py acintyo 'cinte*.

[30] Notebook A (29.26): *vipāko 'py acintyaḥ* || = Lévi's note [ibid.].

SL.154 katha(ṃ) daśa guṇāḥ puṣpacchatrādīnām ucyate (61v.5) |

evam etad yathā sūtram uktaṃ <|>

tatheva[31] taṃ nānyathā ye buddho {{pi}} śraddadhanti | dharmaś cāpy etatā saṃghamapratipattiṃ[32] | teṣām acintyaprasannasya vipāko (')py aci;(62r.1)ntyaḥ <|>

ye tu mithyādarśanopahatacittā <|> yathā buddhaparinirvṛtasya[33] stūpe dattasya phalaṃ kutaḥ | kasmān nāsti[34] pratigrāha iti | teṣāṃ viparītadṛṣṭīnā(ṃ)[35] {|} Bhagavān āha |

(62r.2) daśeme[36] guṇā cchatrādīnām[37] <|>

anenāpi tāvat sukhena puOṇyāni ku(r)vantu ta(t) teṣāṁ bhavipyati[38] | dīrgharātraṃ hitāya suṣāya[39] |

api ca sarve (')pi guṇā ete(62r.3)ṣv evāntargatā ucyate[40] |

kathaṃ punar Bhagavati kṛtapraOsādaḥ | acintya iti ucyate |

yathā atraiva Karmavibhaṅgaṃ[41] uktam aṇyeṣu[42] sūtrānteṣu |

SL.154.10 api (62r.4) tu mandabuddhīnām arthāya punar uktaṃ kriyate |

yaOthā Karṇṇesumanaḥprabhṛtīnāṃ sthavireṇa |[43]

ekapuṣpapradānenāśītikalpakotayaḥ[44] |

i(62r.5)daṃ saddhāmaśraddadhānīyaṁ[45] <|>

evam acintyo vipākaḥ |

tathā Aśokaprabhṛtinām[46] pāṃśudāne cakravarttirājya(ṃ) śrotāpattiphala(m)[47]

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31 For *tathaiva* [-*ai*- > -*e*-] or *tath(') eva*.

32 Notebook A (29.28): *tathaiva taṃ nānyathā ye buddhā [bo]dhiṃ śraddadhanti* | *dharmaś cāpy etat** | *saṃgha{{su}}«ma»pratipattiḥ* |; Lévi notes [154, fn. 1]: A. *ye buddhā bodhiṃ śraddadhanti dharmaś cāpy saṅghamapratipattiḥ*.

33 Notebook A (29.30): *buddhaparinirvṛtasya*; Lévi reads: *buddhasya parinirvṛtasya*.

34 Notebook A (29.30-31): *kasmān nāsti* = Lévi.

35 Notebook A (29.31): -*dṛṣṭīni*.

36 Notebook A (29.30): *daśame*; Lévi notes [154, fn. 2]: A ... *daśa ma*.

37 Notebook A (29.31): *cchatrā{{pradānasyo}}dīnām*.

38 For *bhaviṣyati*.

39 For *sukhāya* [*kh* > *ṣ*].

40 Read *ucyante*.

41 On *Karmavibhaṅga(-sūtra ?)*. Cf. This name of sūtra is referred to in § 17-a) [Lévi 46.11; Kudo 2004: 76-77 (A22v.5-23r.1)]. However, since its content is not quoted here, it is difficult to point out in detail.

42 For *anyeṣu*.

43 Lévi notes [154, fn. 4]: A *sthavireṇaikap°*; however, there is a daṇḍa between °*reṇa* and *eka°*. As to Karṇesumana, see next footnote.

44 For -*koṭayaḥ*. As to the verse quoted here relating to Karṇesumana, see KV § 74 (Lévi 101.5; Kudo 2004: 204-5) and NOTE 77 (Kudo 2004: 320-323).

45 Notebook A (29.37): *saddhārma[ddharma]a«śra»{{dda}}dhānīyam** |; Lévi reads: (*saddharm)aśraddhānīyam* but notes [154, fn. 5]: A. *saddharmaśraddadhānīyam*. Notebook indicates a reading *saddharma* instead of *saddhārma*.

46 For -*prabhṛtīnāṃ*. Notebook A (29.38): -*prabhṛtīnāṃ*.

47 For one of the episodes in the previous life of Aśoka, namely that when he was a child named Jaya he

<|> idam acentām[48] aśraddheyañ ca |

SL154.16 (62v.1) tathā cĀniruddhaprabhūtīnāṃ[49] caikapiṇḍapātapradānena cakravarttirājya[50] sapta devarājā pacime[51] ca bhave a{{ra}}rhatvaṃ cāgrata[52] evamādīni ca bahūni vaktavyāni (62v.2) |[53]

(to be continued)

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2006c "Brief Communication: A notebook transcribing manuscript B of the *Karmavibhaṅga* formerly

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gave crumbling soil (*pāṃśvañjali*) to Buddha as a meal, and as a result of this act he became a Cakravartin named Aśoka, see *Divyāvadāna* § 26: Pāṃśupradāna-avadāna, pp. 348-382, esp. pp. 366.5-369.7; parallels in Chinese texts: *Záāhánjīng* 『雜阿含經』 卷第二十三 (T 99(604), vol. 2, 161b10-165b17, esp. 161c6-162a13); *Āyùwángchuán* 『阿育王傳』 卷第一 (T 2042, vol. 50, 99a13-102b8, esp. 99b9-99c15); *Āyùwángjīng* 『阿育王經』 卷第一 (T 2043, vol. 50, 131b5-135b3, esp. 131c9-132b9). As to other references to this avadāna, see Hiraoka 2007: II, 51-109, esp. p. 89.

48 A scribal error for *acintyam*. Notebook A (29.39): *idam acintyam*.

49 For *-prabhṛtīnāṃ* [*bhṛ* > *bhū*]. Notebook A (29.39): *-prabhṛtīnāñ*.

50 For *-rājya(ṃ)*. *cakra*: originally written as *cakrā* and vowel sign *-ā-* is cancelled.

51 A scribal error for *paścime*. Notebook A (29.40): *paci[ści]me ca*.

52 Notebook A (29.40-41): *arhatvaṃ cāgrata evamādīni*; Lévi notes [154, fn. 6]: *devarājā ... 'rhatvaṃ cāgrataḥ*.

53 As to the previous life of Aniruddha, especially that he was reborn seven times amoung devas as a result of giving the food to pratyekabuddha and later he reached the state of arhatship, see KV § 46 (Lévi 76.17-77.4; Kudo 2004: 166-167) and Note 64 (pp. 300-303). The latter episode corresponds only to the reading of MS[B] not the reading of [A] in which this *KVU* is contained. Cf. Aniruddha is also referred to in the *KV* § 34 (Lévi 66.19-67.4; Kudo 2004: 134-135 and Note 50, pp. 274-277) and § 75 (Lévi 102.14-15; Kudo 2004: 206-207).

belonging to the private collection of Hemraj Sharman," in: *Annual Report of The International Research Institute for Advanced Buddhology at Soka University for the Academic Year 2005*, vol. IX, pp. 297-300.

Lévi, Sylvain
1932 *Mahākarmavibhaṅga (La Grande Classification des Actes) et Karmavibhaṅgopadeśa (Discussion sur le Mahā Karmavibhaṅga), textes sanscrits rapportés du Nepal, édités et traduits aves les textes parallèles en sanscrit, en pali en tibètan, en chinois et en kutchéen*, Paris.

Skilling, Peter
2005 "Unsettling Boundaries: Verses shared by Śrāvaka and Mahāyāna texts," in: *Journal of the International College for Postgraduate Buddhist Studies*, Vol. IX, 2005.3, pp. 99-112.

<Key words: *Karmavibhaṅga, Karmavibhaṅgopadeśa*, Nepalese manuscript, Sylvain Lévi>

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The *Karmavibhaṅgopadeśa*: A Transliteration of the Nepalese Manuscript A (2)[1]

Noriyuki KUDO

CONVENTIONS:

( )	restored *akṣara*(s)
[ ]	damaged *akṣara*(s)
< >	omitted (part of) *akṣara*(s)
{ }	superfluous *akṣara*(s)
{{ }}	erased *akṣara*(s)
« »	interlinear insertion
+	one lost *akṣara*
..	one illegible *akṣara*
.	illegible part of an *akṣara*
*	*virāma*
'	*avagraha*
;	a sign for fulfilling a blank

TRANSLITERATION:

api ca | [SL155] ekenācintanīyana[2] sarvam ākrāmya○ti |

yathā uktaṃ Bhagavatā Abhidharme Bālakāṇḍasūtre[3] |

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1. For first part of this transliteration see Kudo 2009b. For convenient reference to Lévi's edition, the pagenumber and line are given in the left margin using the abbreviation "SL" (= Sylvain Lévi). I would like to express my thanks to Dr. Diwakar Acharya who gave me information about the notebooks transcribing the original manuscripts and supplied the images of them. Needless to say, any errors that remain are of my own.

2. A scribal error for °yena.

3. *Abhidharma Bālakāṇḍasūtra*. See Lévi 1932: 155, fn. 1. On the usage of the word '*abhidharma*' in the *KV*, see Namikawa 1985a: 8-9. He deals with this reference but simply says that the passage quoted from the "Abhidharma Bālakāṇḍasūtra" is untracable; but its title 'Bālakāṇḍa" reminds us of the title of the first part of the Rāmāyaṇa (Namikawa 1985a: 9, tr. by N.K.) However, although source itself is unknown, we have some texts parallel to our quotation: Ch. *Madhyamāgama* [MĀ] *Zhōngāhánjīng*『中阿含經』「牛糞喻經」(*Niúfènyùjīng*) (T No. 26(61), vol. 1, 496a-497b1, esp. 496b4-9): 比丘。我憶昔時長夜作福。長作福已。長受樂報。比丘。我在昔時七年行慈。七反成敗。不來此世。世敗壞時。生晃昱天。世成立時。來下生空梵宮殿中。於彼梵中作大梵天。餘處千反。作自在天王。三十六反。作天帝釋。復無量反。作利利頂生王。; MĀ *Zhōngāhánjīng*『中阿含經』「福經」(*Fújīng*) (T No. 26(138), vol. 1, 645c-646c8, esp. 645c20-25); Ch. *Saṃyuktāgama* [SĀ] *Záāhánjīng*『雜阿含經』卷第十, 第二六四經 (T No. 99(264), vol. 2, 67c4-68b28, esp. 67c16-22): 佛告比丘。我自憶宿命。長夜修福。得諸勝妙可愛果報之事。曾於七

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ekacittaprasādasya[4] vipāko varṃṇi(62v.3)taḥ ¦ yadi Ānaṃda saṃsāre saṃsarataḥ {¦} ekacittaOprasādasya vipākena saptakṛtvaḥ pariṇirmitavaśavarttiṣu[5] devaputro rājyaṃ kārayataḥ[6] ¦ (62v.4) saptakṛto[7] nirmāṇaratiṣu ¦ saptakṛtva(ḥ) suṣiteOṣu[8] ¦ saptakṛtvo yāmeṣu deveṣu <¦> putro[9] bhūtvā rājya(ṃ) kārayataḥ ¦ ṣaṭtriṃśaṃ[10] indrarājyāni kārayataḥ ¦ (62v.5) dvāsaptati mahārājikaiṣu[11] deveṣu rājyaṃ kārayataś cakravarttirājyānā[12] koṭikoṭīnā[13] rājyāni kārayataḥ ¦ yadi na {v}rājyaṁ[14] tataḥ ¦ idam ekacittapra(63r.1)sādasya phalaṃ ¦

api ca ¦ sarvaśrāva<ka>buddhena api bhūyante[15] ¦ yathā Dīpaṃṅkareṇa buddhena dīpamālāyāḥ pradānena buddhatvaṃ prāpta(ṃ)[16] ¦ idam apy aśraddhānām aśra{ddha}dhānīyaṃ[17] ¦

(63r.2) evaṃrūpāni kramāṇi[18] <¦> yāni {¦} loko «na» praśraddadhati ¦ O teṣā[19] śra{ma}ddhānāṃ[20] hīṇādhimuktikānāṃ[21] Bhagavān āha ¦

daśame[22] guṇā[23] caitye vandanāyā[24] ca vistaraḥ[25] ¦

(63r.3) guṇapūrṇyānān[26] tu buddhamāhātmyaṃ na kevalaṃ Agratā;Osūtre[27] ¦

年中。修習慈心。經七劫成壞。不還此世。七劫壞時生光音天。七劫成時還生梵世。空宮殿中作大梵王。無勝．無上。領千世界。從是已後。復三十六反。作天帝釋。復百千反。作轉輪聖王。領四天下。正法治化。... ; Pāli. SN 22.96, *Gomayasutta*, III. 143-147. Details of the SĀ or SN text see Chung 2008: 50. As to this result of good act, i.e., 'reborn seven times among a heaven and so on,' see also an episode of Aniruddha in *KV* §46 (Lévi 1932: 76.17-77.5; Kudo 2004: 166-169 and NOTE 64, pp. 300-303).

4 As to the word *ekacitta*, see Lévi's footnote [155, fn. 1]: ... Il est bien surprenant que ce texte d'Abhidharma n'ait pas servi d'arme dans la longue controverse sur l'ekacitta. ...

5 For *parinirmita*-.

6 *kārayataḥ* used as 3rd sg.? Lévi emends all examples of this word as *kārayati* [155, fn. 1]; Notebook A (30.4ff.) reads: *kārayataḥ*.

7 For *saptakṛtvo*.

8 For *sukhiteṣu* [*kh* > *ṣ*].

9 Lévi reads: *deveṣu devaputro*; Notebook A (30.5): *deveṣu* | *putro*. Omission due to a dittography [*deveṣu (deva)putro*]?

10 For *ṣaṭtriṃśad*.

11 For °*rājikeṣu* [*e* > *ai*].

12 For °*rājyānā(ṃ)* [pl. Gen.].

13 For °*koṭīnā(ṃ)* [pl. Gen.].

14 Notebook A (30.5): *vrā[rā]jyaṃ*. A scribe of this Notebook suggests to read *rā*- instead of *vrā*–.

15 For *brūyate*.

16 Notebook A (30.7): *prāpta(m*)*.

17 A scribal error due to a haplology?

18 For *karmāṇi* [*kar*- > *kra*-].

19 For *teṣā(ṃ)*. See also next note.

20 Here -*ma*- seems to be misplaced: read *teṣām aśraddhānāṃ* = Lévi and Notebook A (30.9).

21 For *hīnā*-.

22 Read *daśa ime* as is suggested by Lévi.

23 For *guṇāś* = Lévi. Notebook A (30.9): *guṇā[ś*]*.

24 For *vandanāyāś ca* [-*ś ca* > *ca*].

25 As to ten merits of *caitya-vandana*, see *KV* § 63 (Lévi 84; Kudo 2004: 180-181).

26 For *guṇapūrṇ(ṇ)ānān*.

27 *Agratāsūtra*. Pāli AN, *Etadagga-vagga*, (I.23ff.), see below. Cf. Skilling 2001a, b.

uktamñ ca yathā Brāhmaṇasūtre[28] | "agraham[29] hi brāhmaṇa śreṣthe loke" iti sūtraṃ yojyaṃ |

yathā ca Bha(63r.4)gavān* | Koṭusya maharṣeḥ Śelasya ca tāpasasya vi;Onayārtham āśramaṃ gataḥ <|> tābhyāñ ca bhaktena nimantritaḥ | tābhyāñ ca Bhaga«vā»n* jñātvā idam udānam udā(63r.5)nitavān* |

SL156.1 [30]agnihotramukhā vedāḥ gāvitrī[31] cchandamā[32] mukhaṃ |
rājā mukham manuṣyāṇā nadīnā[33] sāgaro mukhaṃ |
nakṣatrāṇāṃ mukhaṃ candra ādityas taptatāṃ[34] mukhaṃ |
pu(63v.1)ṇyam ākāṅkṣamāṇānāṃ saṃbuddho yatā[35] mukhaṃ ||

SL156.5 etad darśayati Bhagavān* |

yathā sarveṣāṃ yajñānāṃ jāyamāṇānām[36] agnihotra[37] mukhaṃ | devānāṃ gāvitrī[38] mukhaṃ | sarveṣām puru;(63v.2)ṣāṇāṃ rājā muṣaṃ[39] | nadīnāṁ sāgara[40] śreṣtha[41] |

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28. *Brāhmaṇasūtra*. See Lévi 1932: 155, fn. 4. Pāli AN, *Verañjabrāhmaṇa sutta*, (VIII *Mahāvagga* XI. 10), IV, p. 176: *Evaṃ eva kho ahaṃ brāhmaṇa, avijjāgatāya pajāya aṇḍabhūtāya, pariyonaddhāya avijjaṇḍakosaṃ padāletvā eko'va loke anuttaraṃ sammāsambodhiṃ abhisambuddho, ahaṃ hi brāhmaṇa jeṭṭho seṭṭho lokassa*; Ch. MĀ *Zhōngāhánjīng*『中阿含經』「黄蘆園經」(*Huánglúyuánjīng*) (T No. 26(157), vol. 1, 679c2-4): 梵志。我於此衆生無明来。無明樂。無明覆。無明卵之所裹。我先觀法。我於衆生爲最第一。; *Fówèihuángzhúyuánlǎopóluóménshuōxuéjīng*『佛為黄竹園老婆羅門説學經』(T No. 75, vol. 1, 882b28-29): 爲愚癡所纏裹以愚癡爲陰覆。我初分別法。我於衆生最上説。

29. Read *agro (')haṃ* or *agr(') ahaṃ*.

30. As to this "*agnihotramukhā yajñāḥ*" verse, Peter Skilling elaborately deals with this verse: Skilling 2003; quotation in the *KVU* is treated especially in pp. 640-641. Here, due to a limit of space, I quote some of texts from Pāli, Skt. and Ch. respectively : Pāli: MN No. 92: *Selasutta = Suttanipāta* vv. 573-4 (p. 111): "*aggihuttamukhā yaññā, **sāvittī** chandaso mukhaṃ, rājā mukhaṃ manussānaṃ, nadīnaṃ sāgaro mukhaṃ* || "*nakkhattānaṃ mukhaṃ cando, ādicco tapataṃ mukhaṃ, puññaṃ ākaṅkhamānānaṃ, saṅgho ve yajataṃ mukha"nti* ||; Skt. *Saṃghabhedavastu*, II. 29: *agnihotramukhā yajñāḥ **gāyatrī** chandasāṃ mukham / rājā mukhaṃ manuṣyāṇāṃ nadīnāṃ sāgaro mukham // nakṣatrāṇāṃ mukhaṃ candra ādityas tapatāṃ mukham / ūrdhvaṃ tiryag adhaś cāpi yāvatī jagato gatiḥ / sadevakeṣu lokeṣu saṃbuddho hījyatāṃ varaḥ //*; *SBhV* II. 253 reads differently in first line: *agnihotramukhā yajñāḥ **sāvitrī** cchandasāṃ mukham /* (see Skilling 2003: 643-644); Ch. *Gēnběnshuōyīqièyǒubù Pínàiyē Pòsēngshì*『根本説一切有部毘奈耶破僧事』卷第十一 (T 1450, vol. 24, 158b19-22): 諸祭祀中火為上　圍陀之中神為上／世間所尊王為上　一切衆流海為上／諸星宿中月為上　諸耀之中日為上／上下四維及天等　供養世尊最為上; Ch. EĀ *Zēngyīāhánjīng*『增壹阿含經』「五王品(*Wǔwángpǐn*)」第二経 (T No. 125, vol. 2, 684a9-13): 祀祠火爲上諸論頌爲首／王爲人中尊海爲衆流源／月爲星中明日爲衆明最／八方及上下所生萬品物／欲求其福者三佛最爲尊 (= Skilling 2003: §7.3).

31. For *gāyatrī*; Notebook A (30.14): *gāvi[ya]trī* (emendation is given in [ ]).

32. A scribal error for *cchandasā(ṃ)*; Notebook A (ibid.): *chandasāṃ*.

33. For *manuṣyāṇāṃ nadīnāṃ*.

34. For *tapatāṃ*; Notebook A (30.17): *tapta[pa]tāṃ* (emendation is given in [ ]).

35. For *yatatāṃ*?; Notebook A (30.18): *ya[ta]tāṃ* (addition is given in [ ]). As to the reading of this word, see Skilling 2003: 657.

36. For *jāyamānānām*.

37. For *agnihotra(ṃ)*.

38. For *gāyatrī*; Notebook A (30.20): *gāvi[ya]trī* (emendation is given in [ ]).

39. For *mukhaṃ* [-*kh*- > -*ṣ*-].

40. For *sāgara(ḥ)*.

41. For *śreṣtha(ḥ)*.

nakṣatrāOnāṃ[42] candramā agraḥ[43] | tapatām ādityaḥ pradhānaḥ <|> sāhaśrāṇā[44] lokadhātum[45] avabhāṣayati |

evaṁ ya(63v.3)ś cintayati |

"asmin[46] ekapuruṣe dattaṃ mahāphala;Om" iti |

Bhagavān āha |

"saṃbuddhe[47] dākṣiṇeyānām agryam" iti |

anenāpi kāraṇena Bhaga<vā>n agrya e(63v.4)tat sūtram apy Āgame Brāhmaṇanipāte[48] vistareṇa pratyaOvagatavyaṃ ||

SL156.11 yathā ca Bhagavatā Etadagre Dakṣiṇāvibhaṅgasūtre[49] u{cya}ktaṃ |

"etad agram Ānanda prāti(63v.5)pudgalikānāṃ dakṣiṇānāṃ yad idaṃ Tathāgate 'rhan* samyak*sambuddhe" <|>

evam agryatā Bhagavato vaktavyaṁ[50] |

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42. For *nakṣatrāṇāṃ*.
43. For *agryaḥ*; Notebook A (30.21): *agraḥ[gryaḥ]* (emendation is given in [ ]).
44. For *sāhasraṇāṃ*.
45. Lévi omits this word, see p. 156, fn. 1.
46. For *asminn*.
47. Read *saṃbuddho*.
48. *Brāhmaṇanipāta* 「梵志品」(*Fànzhìpǐn*): a name of a section of the MĀ (*Zhōngāhánjīng* 『中阿含經』), i.e., T 26(152-161). Lévi gives a list of concordance between Pāli and Chinese parallels of these sūtras, wherein a brahmin (婆羅門 *póluómén*) is a main character, see p. 156, fn. 2.
49. *Dakṣiṇāvibhaṅgasūtra*. A passage of this sūtra is once quoted in *KV* § 32 (Lévi 1932: 61.5-10, and fn. 2; Kudo 2004: 122-123 and NOTE 40, pp. 265-266). MN 142: *Dakkhiṇāvibhaṅgasutta*, III, 254, 27-29: *Cuddasa kho panimānanda, pāṭipuggalikā dakkhiṇā. Katamā cuddasa: tathāgate arahante sammāsambuddhe dānam deti, ayam pathamā pāṭipuggalikā dakkhiṇā*; Ch. MĀ *Zhōngāhánjīng* 『中阿含經』「瞿曇彌經」(*Qútánmíjīng*) (T No. 29(180), 1, 722b14-15): 得大福。得大果。得大功德。得大廣報。有信族姓男族姓女布施如來。; *Fóshuō Fēnbiébùshījīng* 『佛說分別布施經』 (T No. 84, 1, 903c27-904a8): 阿難有十四種較量布施。何等十四。 ...十四者於如來應供正等正覺而行布施。See also Namikawa 1984a: 66-67.
50. For *vaktavyā*.

SL156.15 yathā ca MahāsamājīyaMahāparinirvāṇādi[SL157]sūtreṣu[51] dvāda(64r.1)śayojanikā[52] devā{tā}nāṃ sannipātaḥ |

SL157.1 yathā Mahāprātihārye akaniṣṭhādibhir devaiḥ pūjitaḥ | mahāprātihāryañ ca dṛṣṭvā anekāni tīrthakaraśatāni pravrāja(64r.2)tāni[53] |

[54]yathā ca tāpasā U«ru»villāKāsyapaprabhūtayaOḥ[55] pravrājatāḥ[56] <|>

parivrājakāś ca ŚāriputraMaudgalyāyanaprabhūtayaḥ[57] pravrajitāḥ[58] |

brāhma;(64r.3)ṇāś ca BrahmāyuPūraśāyino[59] VaśiṣṭhaBharadvājapraObhūtaya[60]

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[51] Lévi = Notebook A (30.28): *mahāsamājīyaparinirvāṇādisūtreṣu.*

On *Mahāsamājasūtra* and *Mahāparinirvāṇasūtra*. Cf. Tripāṭhī 1966: 213-14. He quotes a passage from the *Mahāsamājasūtra* (*BBS*, ed. by Waldschmidt 1932: 161): *sumahāṃ baṭāyaṃ bhikṣavo devatāsannipātah* (later Waldschmidt himself revised this text [1980, 152]; it reads: *(sumahāṃ baṭāyāṃ bhikṣavo devatāsaṃni)pātah sumahāṃ baṭāya(ṃ) bhikṣav(o) d(e)va(tāsaṃnipāto mama pariṣady)eta(rhi).* (Sanskrit *Dīrghāgama* manuscript, although incomplete ("approximately 55 %" [Hartmann 2004: 119]), is found almost one decade ago; among extant folios the *Mahāsamājasūtra* is preserved, see Hartmann 2004: 127. This part of the DĀ is now studied by Lore Sander but not published yet as far as I know).

and passages from the *Mahāparinirvāṇa-sūtra* (= § 35.9 and § 44.19): 35.8 *(kiyata bhadanta bhagavān devatāḥ sañjānāti ||)* 35.9: *(yāvad Ānanda kuśinagarī yāvan nadī hiraṇyavatī yāvad yamakaśālavanaṃ yāvan mallānāṃ makuṭabandhanaṃ caityaṃ atrāntarā dvādaśa yojanāni sāmantakena nāsti kiñcin mahāśakyamahāśakyābhir devatābhir asphuṭaṃ spharaṇīyaṃ antato daṇḍakoṭiviṣṭambhanamātram api ||)*; (A similar passage is also found in §34.167 and §47.4); Pāli MPS. Pāli MPS, II. 139, 16-19: 5.5 *'Yebhuyyena Ānanda dasasu lokadhātusu devatā sannipatitā Tathāgataṃ dassanāya. Yāvatā Ānanda Kusinārā Upavattanaṃ Mallānaṃ sālavanaṃ sāmantato dvādasa yojanāni n' atthi so padeso vālagga-koṭi-nittudanamatto pi mahesakkhāhi devatāhi apaṭhuṭo*; Ch. DĀ. *Chángāhánjīng* 『長阿含經』第二經「遊行經」(*Yóuxíngjīng*), T No. 1(2), vol. 1, 21b26-28: 佛告阿難。此拘尸城外有十二由旬。皆是諸大神天之所居宅無空缺處。; *Fóbānnièhuánjīng* 『佛般泥洹經』(T No. 5, vol. 1, 169a16-20): 。佛言是比丘。於彼諸天。最有威神。聞佛滅度故。直自前貪欲見佛。阿難問言。獨是天知佛當滅度。復有餘天。佛告阿難。從鳩夷那竭國境界。四百八十里中。頭頭相附。間不容鍼。; *Dàbānnièpánjīng* 『大般涅槃經』(T No. 7, vol. 1, 199b7-10): 佛言。阿難。諸天龍神八部之衆。聞我在於娑羅雙樹右脇而臥。皆悉競來瞻視於我。從虛空中。累至于地。四面充滿。各三十二踰闍那。; *Gēnběnshuōyīqièyǒubù Pínàiyē záshì* 『根本說一切有部毘奈耶雜事』(T 1451, vol. 24, 394b23-25): 佛言。南自金河。至拘尸那城雙林之處。來至繫冠制底。於此周環十二踰繕那。皆有大威德天排肩而住。中間無有立杖之地。(*Bānnièhuánjīng* 『般泥洹經』T 6, vol. 1, 176a-191a has no corresponding passage).

On *Mahāprātihārya(-sūtra)*, see Lévi 1932: 156, fn. 4. He simply points out stories including Buddha's miracles (*prātihārya*): *Divyāvadāna* ch. 12 and related Ch. *Mūla-Sarvāstivāda-Vinaya*, *Kṣudrakavastu.* References in details, especially *Divyāvadāna* along with its critical readings, see Hiraoka 2009: 53-54. In this part of *KVU*, it is difficult ot show an exact parallel passage.

[52] W. r. for °*yojaniko.*

[53] For *pravrajitāni*; Lévi = Notebook A (30.29): *pravrajitāni.*

[54] As to an enumeration of the names of outstanding monks, laypersons, and so on, see, for example, AN I. XIV *Etadagga vagga*, (I. 23-26) = Ch. EĀ *Zēngyīāhánjīng* 『增壹阿含經』卷第三「弟子品(*Dìzǐ pǐn*)」第四 (T No. 125, vol. 2, 557a-560c,), *Fóshuō Āluóhànjùdéjīng* 『佛說阿羅漢具德經』 (T No. 126, vol. 2, 831a-934b).

[55] For °*UruvilvāKāśyapaprabhṛtayaḥ* [*lvā > llā; bhṛ > bhū*]. Notebook A (30.30): *uruvillvākāśyapa-prabhṛtayaḥ.*

[56] A scribal error for *pravrajitāḥ* [vowel sign *i* of *ji-* seems to be taken as a vowel sign *vra-*, resulting in *vrā*]. Notebook A (30.30): *pravrajitāḥ.*

[57] For °*prabhṛtayaḥ* [*bhṛ > bhū*].

[58] Notebook A (p. 30, addition in the left margin. Sentences from *pravrājitāḥ* [64r.2 last] to *gṛhapatayaḥ* [64r.3 last] are added later in this notebook): *pravrājitāḥ.*

[59] Lévi notes [157, fn. 1]: Sic A. Peut-être Puṣkarasārin?; Notebook A (p. 30, addition in the left margin): °*pūraśayino*. Any personality named *Pūraśayin* (?) is not known so far.

[60] For °*bhāradvāja*°; °*prabhṛtaya* [*bhṛ > bhū*].

abhiprasamnnāḥ <|>

tathā rājānaḥ Prasenajitaḥ[61] Bimbisārabhūtayaḥ[62] gṛhapatayaḥ (64r.4) AnāthapiṇḍadaGhoṣilaprabhūtayaḥ[63] |

evaṃ devāOnāṁ ye agrā[64] manuṣyāṇāñ ca te abhiprasannā Bhagavati |

anenāpi kāraṇena Bhagavā(64r.5)n agryaḥ <|>

SL157.9 api ca | yathā EkottarikĀgratāsūtre[65] uktaṃ |

agradha(r)masamanvāgataḥ devabhūto manuṣyo agryaḥ prāptaḥ pramoditaḥ | etad uktaṃ bhavati <|> nirvāna(64v.1)gāminaḥ[66] {|} dharmo 'dhigataḥ |

tena kāraṇenāgryaḥ <|>

SL157.12 kiṃ kāranaṃ[67] pūrvam api bodhisatvabhūto devā upaśaṃkrāntāḥ[68] <|>

yathā Govindasūtre[69] Satavarge[70] ca Tāpasasūtre[71] (64v.2) Indra upasaṃkrāntaḥ |

nanu tadā agradharmasamanvāOgataḥ sāṃprataṃ nirvānagāmī[72] dharmo[73] 'dhigataḥ | tenāgryaḥ | evam api deśitā dharmo[74] <|>

SL157.16 keced[75] āhu(64v.3)ḥ <|> buddhaḥ pariṇirvṛto mokṣaḥ prāptaḥ | tasya ya stūOpe

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61. W. r. for *prasenajid-*.
62. On second *-bi-* of *bimbi-*: vowel sign *-i* is added later. For °*(pra)bhṛtayaḥ* [*bhṛ* > *bhū*]; Notebook A (p. 30, addition in the left margin): °*prabhṛtayaḥ*.
63. For °*prabhṛtayaḥ* [*bhṛ* > *bhū*].
64. For *agryā*.
65. *Ekottarika-Agratāsūtra*. See above note 54. No corresponding passage is found in above texts.
66. For *nirvāṇa*°.
67. For *kāraṇam*.
68. For *upasaṃkrāntāḥ*.
69. *Go-*: originally written as *ge-*, and part of vowel sign *-o* is added later.

On *Mahāgovindasūtra*. Although its corresponding passage/content to *KVU* is unknown, this sūtra is available in several versions: Pāli DN No. 19, II. 220-252; Skt. *Dīrghāmama* [Turfan fragments, *SHT* I 165(q); IV 32(61-64), 165 (18-19); Gilgit fragments, see Sadakara 1999; Stein/Hoernle Collection at the British Library, Or.15009/364 [= H. 149. add. unnumbered] (see Hartmann/Wille 1992: 37, ed. Hartmann 1992: No. 77), Or.15009/568 [= H. 149.add.41] (see Hartmann/Wille 1992: 44, ed. Hartmann 1992: No. 78); Pelliot Collection at Bibliothèque Nationale, P.S. No. bleu 343 (see Hartmann/Wille 1997: 143, ed. Hartmann 1992: No. 79)]; Ch. DĀ. *Chángāhánjīng* 『長阿含經』 第三經 「典尊經」 (*Diǎnzūnjīng*) (T No. 1(3), vol. 1, 30b-34b3), 『佛說大堅固婆羅門緣起經』 (*Fóshuō dàjiāngùpóluóményuánqǐjīng*), (T No. 8, vol. 1, 207c-213c20). (Identification of the fragments in the British Library is based on Dr. Klaus Wille's unpublished list: "British Library, fragmetns with signatures Or. 15009/..." [01.02.09]. I would like to thank him for giving me a chance to see this valuable work.)

70. For *Śatavarge*. This title which implies a certain division of scripture appeares twice in the *KV*, i.e., "*Śatavarge Āgame Karmavibhaṅgasūtre*" (Lévi 46.11; Kudo 2004: 76-77, NOTE 20, p. 248) and "*Śatavarge Āgame Prasenajitsamyukteṣu Rājokīrṇaka nāma sūtra*" (Lévi 70.7; Kudo 2004:144-145, NOTE 56, p. 283). Although the title "*Śatavarga Āgama*" indicates its relationship to the *Saṃyukta-āgama*, since its Sanskrit text is not available till now, details are unknown. See also Lévi's footnote (p. 157, fn. 3)
71. *Tāpasasūtra*. Source unknown.
72. For *nirvāṇa*°.
73. Lévi reads: *mārgo*. See Notebook A (30.39) reads: *dharmo*.
74. Read *dharmāḥ*.
75. For *kecid*; Notebook A (30.40): *kece[ci]d* (emendation is given in [ ]).

dattaṃ pratimāyām vā dhūpaṃ puṣpādikaṃ kaḥ pratigṛhṇāti |

yadā buddhaparinirvṛta[76] eva ;(64v.4) ucyate | aśraddhā etadvākyā[77] purato vā pāpataraṃ yeOṣāṃ buddhasāsanasiddhānto[78] na viditaḥ |

ya eṣa dha(r)mo Bhagavatā deśitaḥ | etad Bhagava(64v.5)taḥ[79] śarīra(ṃ) | sa cādyā[80] tiṣṭhati | tasmin antarahite[81] buddhaḥ parinirvṛto bhaviṣyati |

yāvata[82] dharmmas tiṣṭhati tāvata buddho na parinirvāpayati |

SL157.22 (65r.1) ki(ṃ) kāraṇaṃ hi <|> dharmaśarīraṃ Bhagavataḥ śarīraṃ pāramārthikaṃ <|> tena dharmena[83] yadā deśitena śro{{pa}}tāpattiphalaṃ prāpate[84] | sakṛtāgāmīphalaṃ[85] | anāgāmipha(65r.2)laṃ[86] ararhatvaṃ[87] | etadarthañ cāsmākaṃ pravrajyā pha«la»prāOpti{|}nimittaṃ <|> buddhas tiṣṭhati | phalāni prāpsyanti na parinirvṛtaḥ |

tatrāyaṃ doṣaḥ syād <|> a;(65r.3)smākaṃ tv adyāpi phalāni prāpyanti | ārartha;Ovīryāṇā(ṃ)[88] na kiñcid duskarayaṃ[89] <|> buddhe tiṣṭhamāne karttavyaṃ | etat sarvaṁ [SL158] kriyate |

anenāpi kā(65r.4)raṇena jñeya(ṃ) dharmaśarīras tathāgata iti |

SL158.1 yaOthā Mahāparinirvāṇasūtre[90] uktaṁ[91] |

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76. For *buddhaḥ parinirvṛta* = Lévi, Notebook A (31.1).
77. Read °*vākyam*.
78. For °*śāsana*°.
79. Originally: *bhagavā*-; then vowel sign *ā* is erased.
80. For *cādya* (*ca ādya*).
81. For *tasminn antarhite*.
82. Read *yāvatā* ... *tāvatā* ...? Lévi/Notebook A (31.4-5): *yāvad* ... *tāvad* ... Cf. *BHSD* s.v.
83. For *dharmeṇa*. On this *akṣara* -*na* we see three dots which are usually used for deletion; do they indicate an emendation of "*na* --> *ṇa*" (but it is normal confusion in this manuscript to use *n*- for *ṇ*-).
84. Read *prāpsyate* = Lévi; Notebook (31.7): *prāpa[psya]te* (emendation is given in [ ]). See also last sentence in this paragraph *(*phalāni prāpsyanti*).
85. For *sakṛdāgāmi*-; Notebook A (31.7): *sakṛtā[dā]gāmi*- (emendation is given in [ ]).
86. Originally written as *anāgāmī*-; vowel sign *ī* is cancelled and vowel sign *i* is added. Cf. Notebook A (31.7): *anāgāmi*°.
87. Read *arhatvam*.
88. Read *ārabdha*°; Lévi/Notebook A (31.10): *ārabdha*-.
89. Read *duṣkaraṃ* = Lévi; Notebook A (31.10): *duṣkarayaṃ[ryaṃ]* (emendation is given in [ ]).
90. Originally written as *sahā*- and rewritten to *mahā*-.
91. This part of quotation is discussed by Tripāṭhī (1966: 211ff.). He quotes: Skt. *Mahāparinirvāṇasūtra* §41.1-2: 41.1 *syā(t kha)l(u yu)ṣ(m)ākaṃ bhikṣavo mamātyayāt* ‖ *parinirvṛto 'smākaṃ śāst(ā ‖) n(ā)sty etarhy asmākaṃ (śāstā) niḥsaraṇa(ṃ) vā* ‖ 41.2 *na khalv evaṃ draṣṭavyam* ‖ *yo vo mayānvardhamāsaṃ p(r)ā(t)i(mokṣa uddeśitaḥ sa vo 'dyāgr)eṇa śās(t)ā sa ca y(o niḥsaraṇam* ‖); Pāli *MPS*. II. 154, 1-7: *Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi. "Siyā kho pan' Ānanda tumhākaṃ evaṃ assa: "atītasatthukaṃ pāvacanaṃ, n' atthi no Satthā"ti. Na kho pan' etaṃ Ānanda evaṃ daṭṭhabbaṃ. Yo kho Ānanda mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena Satthā ti*; Ch. DĀ. *Chángāhánjīng* 『長阿含經』第二經「遊行經」(*Yóuxíngjīng*), T No. 1(2), vol. 1, 26a26-28: 阿難。汝謂佛滅度後。無復覆護。失所持耶。勿造斯觀。我成佛來所說經戒。即是汝護。是汝所持。; *Fóbānnièhuánjīng* 『佛般泥洹經』(T No. 5, vol. 1, 172b22-23): 吾泥日 (var. < 洹) 後。無得以佛去故言無所復怙。當怙經戒。吾泥日 (var. < 洹) 後。轉相承用。翫經奉戒。; *Dàbānnièpánjīng* 『大般涅槃經』(T No. 7, vol. 1, 204b27-c1): 爾時如來告阿難言。汝勿見我入般涅槃便謂正法於此永絶。何以故。我昔為諸比丘。制戒波羅提木叉。及餘所說種種妙法。此即便是汝等大師。如我在世。無有異也。; *Gēnběnshuōyīqièyǒubù Pínàiyē záshì* 『根本說一切

syād evam Ānanda[92] yusmākaṃ parinirvṛto[93] Bhagavān* | adyā(65r.5)dagre nāsti śāsteti | naitad avaṁ[94] draṣṭavyaṁ | adyāgre[95] vā Ānanda sūtrāntaḥ sāstā[96] | evaṃ Bhagavatā Sūtrābhidharmmavinayā dattāḥ <|> ādyādagre[97] ca eṣa buddha[ḥ |]

(65v.1) etad darśayati Bhagavān <|> tathā na kiñcit[98] mātāpitṛsaṃbhavena sarīreṇa[99] kārya(ṃ) kriyate[100] |

etad darśayati | yadāhaṃ gṛha āvāsavasitaḥ | na tadā mayā kaści[101] dha(65v.2)rmo abhisaṃbuddhaḥ | tasmān na mātāpitṛsaṃbha;Ovaṃ[102] śarīraṃ buddhaḥ |

yadā tv aham ekonatriṃśadvarṣa[103] gṛhā[104] nirgato ye duḥkhena dharmam icchati[105] | (65v.3) te duskaracaryayā[106] vismāpitā(ḥ) <|> na ca me kaściOd duḥkhena dharmo 'dhigata(ḥ) |

SL158.11 yathā Romaharṣaṇayadāpisūtre[107] uktā tathā pratyavagantavyā(65v.4)ḥ |

有部毘奈耶雜事』(T 1451, vol. 24, 398c29-399a3): 汝等苾芻我涅槃後。作如是念我於今日無有大師。汝等不應起如是見。我令汝等每於半月。說波羅底木叉。當知此則是汝大師是汝依處。若我住世無有異也。(*Bānnièhuánjīng*『般泥洹經』, T 6, vol. 1, 176a-191a has no corresponding passage).

92. Notebook A (31.13): *Ānanda[ndo]* (emendation is given in [ ]) but it does not make sense.

93. For *parinirvṛto*.

94. A scribal error for *evaṁ* = Lévi/Notebook A (31.14).

95. Read *adyādagre*, see previous and following occurrences.

96. For *śāstā*.

97. For *adyādagre*.

98. For *kiñcin*.

99. For *śarīreṇa*.

100. Originally written as *krayate*; vowel sign *i* is added.

101. For *kaścid*.

102. Notebook A (31.18): °*saṃbhūtaṃ*.

103. Read °*varṣād*; Notebook A (31.19): °*varṣa[ād]* (emendation is given in [ ]).

104. For *gṛhān* = Lévi/Notebook A (31.19): *gṛhān*.

105. Read *icchanti* = Lévi/Notebook A. As to this expression, see a verse in Skt. *Mahāparinirvāṇasūtra*: § 40.29. *(ekonatrimśo vayasā subhadra yat prāvrajaṃ kiṃ ku)ś(a)laṃ gaveṣī* ‖; Pāli *MPS*, II. 152: *Ekūnatiṃso vayasā subhadda Yaṃ pabbajiṃ kiṃ kusalānuesī* ‖; Ch. DĀ. *Chángāhánjīng*『長阿含經』第二經「遊行經」(*Yóuxíngjīng*) (T No. 1(2), vol. 1, 25b3): 我年二十九　出家求善道; *Fóbānnièhuánjīng*『佛般泥洹經』(T No. 5, vol. 1, no correspondence); *Bānnièhuánjīng*『般泥洹經』(T No. 6, vol. 1, 187c3-4): 昔我出家。十有二年。道成得佛。; *Dàbānnièpánjīng*『大般涅槃經』(T No. 7, vol. 1, 204a16): 我年二十有九　出家學道; *Gēnběnshuōyīqièyǒubù Pínàiyē záshì*『根本說一切有部毘奈耶雜事』(T No. 1451, vol. 24, 396c6): 我年二十九　出家求善道.

106. For *duṣkara*° = Lévi/Notebook A.

107. Notebook A (31.21): *Romaharsaṇīyadāpisūtre*; Lévi emends: *Romaharṣaṇīyasūtra*.

On *Romaharṣaṇīyasūtra*. See Lévi 1932: 158, fn. 5. He refers to Pāli MN N o. 12 and Ch. translation (= T No. 757); and simply explains the reason why this sūtra is called '*romaharṣaṇa*' (This sūtra corresponds to Pāli MN. No.12 *Mahāsīhanāsasutta* (I. 68-83); Ch. *Fóshuō shēnmáoxǐshùjīng*『佛說身毛喜豎經』(T No. 757, vol. 17, 591-600), EĀ. *Zēngyīāhánjīng*『增壹阿含經』卷第四十二「結禁品(*Jiéjìnpǐn*)」(4), (T No. 125, vol. 2, 776b), EĀ. *Zēngyīāhánjīng*『增壹阿含經』卷第四十八「禮三寶品(*Lǐsānbǎopǐn*)」(6), (T No. 125, vol. 2, 881a29-882b13). Our KVU does not match to any of above texts. At present, we have some Sanskrit fragments of *Romaharṣaṇasūtra* in Turfan collection (Berlin) and Stein/Hoernle collection (London): Turfan. *SHT* IV 32(55), p. 142.16-17 (ed. Hartmann 1992: No. 134); Hoernle. Or.15009/65 [= H.149/68] (see, Hartmann/Wille 1992: 27, ed. Hartmann 1992: No. 134 and *BLSF* II.1, Nagashima 2009: 139-140, facsimile PLATE 86); Or.15009/144 [= H.149/134] (see, Hartmann/Wille 1992: 30, ed. Hartmann 1992: No. 133 and *BLSF* II.1, Kudo 2009a: 193-194, facsimile PLATE 121); Or.15009/409 [= H.149.add. unnumbered] (see, Hartmann/Wille 1992: 38, ed. Hartmann 1992: No. 135). However, no fragments preserve corresponding passage.

ṣaḍvarṣāṇi duskaraṃ[108] kṛtaṃ[109] na ca tena kaści[110] dha;Ormo 'dhigataḥ <|> paścāt [111]mayā bhojanaṃ bhuktaṃ śarīre balaṃñ ca prāpya {vai}vaiśākhamāsapūrṇṇapañca(65v.5)daśyām[112] Bodhimūle niṣaṃṇenānuttarā[113] samyak*saṃbuddho[114] prāptā | Vārānāsyāñ[115] ca[116] gatvā dharmacakram pravarttitaṃ[117] | tena dharmeṇa phalādhigamaḥ kriyate | sa ca[118] (66r.1) [119]/// + + (ṣ)[ṭha]ti[120] | anenāpi kāraṇena | dharmakāyā[121] tathāgatāḥ |

(to be continued)

References and Abbreviations:

BBS = E. Waldschmidt 1932. *Bruksticke buddhistischer Sūtras aus dem zentralasiatischen Sanskrit-Kanon* (Königlich Preußische Turfan-Expeditionen. Kleinere Sanskrit-Texte, Heft IV), Leipzig.

BLSF = *Buddhist Manuscripts from Central Asia: The British Library Sanskrit Fragments* (BLSF). ed. by Seishi Karashima and Klaus Wille. Volume II.1 Texts; Volume II.2 Facsimiles, 2009, Tokyo: The International Research Institute for Advanced Buddhology, Soka University.

Divyāvadāna. A Collection of Early Buddhist Legends, eds. by E. B. Cowell and R. A. Neil, Cambridge: The Cambridge University Press, 1886.

H. Central Asian manuscripts in the Hoernle collection, British Library (London) with the site mark "Hoernle."

KV = *Karmavibhaṅga.*

KVU = *Karmavibhaṅga-upadeśa.*

MPS = Ed. by E. Waldschmidt, *Das Mahāparinirvāṇasūtra, Text in Sanskrit und Tibetisch, verglichen mit dem Pāli nebst einer Übersetzung der chinesischen Entsprechung im Vinaya der Mūlasarvāstivādins, auf Grund von Turfan-Handschriften.* Teil I–III. Berlin 1950–1951.

Notebook = Notebook transcribing Manuscript A of the *Karmavibhaṅga*, No. 5-265 (microfilm B94/3), pages 34 (National Archives of Nepal).

Or. Central Asian manuscripts in the British Library (London) with the pressmark "Oriental."

SBhV = *The Gilgit Manuscript of the Saṅghabhedavastu, Being the 17th and last Section of the Vinaya of Mūlasarvāstivādin*, ed. by R. Gnoli, Part I and II, Roma, 1977, 78 (Serie Orientale Roma 49.1, 2).

SHT = *Sanskrithandschriften aus den Turfanfunden*, Teil 1-9, ed. E. Waldschmidt et al., Wiesbaden/ Stuttgart 1965, 1968, 1971, 1980, 1985, 1989, 1995, 2000, 2004, 2009 (Verzeichnis der orientalischen Handschriften in Deutschland, X, 1-10).

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108 For *duṣkaram*.

109 Cf. *Jātaka*, vol. 1, p. 68, 10-12: *Sā Mahāsattassa dukkarakārikam karontassa chatthe vasse paripunne Visākhapuṇṇamāya balikammaṃ kātukāmā hutvā ...*

110 For *kaścid*.

111 For *paścān*.

112 "On the full moon day of Viśākha month," cf. above fn. 109.

113 For *niṣaṇṇenā°*.

114 Read *°buddhiḥ* as is suggesed by Lévi.

115 For *Vārāṇasyāñ*.

116 Lévi omits *ca*.

117 Originally written as *pravārttitaṃ*; vowel sign *ā* is erased. Episodes enumerated here (such as six years of asceticism, sitting under the Bodhi tree on the dfull moon day of Viśākha month, reaching to the enlightenment, and giving a [first] sermon at Vārāṇasī and so on) are well-known among a number of texts of Buddhist literature.

118 Lévi reads: *sa cā .... ti.*

119 Approximately four letters are lost.

120 Read *tiṣṭhati*.

121 For *°kāyās*.

SL = Sylvain Lévi 1932.
T = *Taishō Shinshū Daizōkyō* 大正新脩大藏經, ed. J. Takakusu, K. Watanabe, Tokyo, 1924-34.
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The *Karmavibhaṅgopadeśa*: A Transliteration of the Nepalese Manuscript A (3)[1]

Noriyuki KUDO

CONVENTIONS:

( )	restored *akṣara*(s)
[ ]	damaged *akṣara*(s)
< >	omitted (part of) *akṣara*(s)
{ }	superfluous *akṣara*(s)
{{ }}	erased *akṣara*(s)
« »	interlinear insertion
+	one lost *akṣara*
..	one illegible *akṣara*
.	illegible part of an *akṣara*
*	*virāma*
'	*avagraha*
;	a sign for fulfilling a blank

TRANSLITERATION:

SL158.17 yathā Vinaye[2] pāṭhaḥ ¦

Bhagavatā[3] taṃ Bhagavato mātṛsvasā[4] āha ¦ "jīvaṃtu bhavante[5] ¦ Bhaga(66r.2) + + + .. [la]yatu[6]" ¦

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1. For first part of this transliteration see Kudo 2009b and 2010. For convenient reference to Lévi's edition, the pagenumber and line are given in the left margin using the abbreviation "SL" (= Sylvain Lévi). I would like to express my thanks to Dr. Diwakar Acharya who gave me information about the Notebooks transcribing the original manuscripts and supplied the images of them. Needless to say, any errors that remain are of my own.

2. In several Vinaya texts, any exact parallel is not found; as to other references to the quotations or references from 'Vinaya' texts found in the KV, see Namikawa 1984: 55-58, Kudo 2004: NOTE 36, 38, 52, 53, 57 and Kudo 2009b: 130-131.

3. Lévi reads: *Bhagavantam*; Notebook A (31.25-26): *bhagavatā taṃ*.

4. For *mātṛsvasā*.

5. Lévi emends: *bhavantaḥ*; Notebook A (31.26): *bhavante*.

6. For *(pā)layatu* ? Lévi emends; *Bhaga ..... yat tu Bhagavatokam*; Notebook A (31.26-27): *bhaga – – – – – – ¦ yat tu bhagavatā uktam** ¦ Cf. Divy. 427.017. *te kathayanti--ciraṃ jīva, dīrghamāyuḥ pālayatu, mātāpitrormanorathaṃ pūrayatu* ¦

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Bhagavatā uktaṃ <|> "na te (')haṃ Gauta[7]○mi purevaṃ vaktavya{ṃ}ḥ" |

sā[8] āha | "atha kathaṃ Bhaga«vā»n{a} vaktavyaḥ" |

Bhagavān āha | "evaṃ vaktavyaṃ 'dī;(66r.3) + + + [va]to[9] dharmmas tiṣṭhatu" |

etad darśayati | ;○ "na mama mātāpitṛsaṃbhavena śarīreṇa kiñcit tiṣṭhāto[10] dharmmaśarīraṃ me dīrgharātraṃ tiṣṭhatu"' |

SL 159 (66r.4) + + + .. | yāmi[11] mayā saṃsāre duskarasahaśrā○ṇi[12] kṛtāni | tāny asīva[13] [SL 159] dharmmasyārthāya {{|}}

anenāpi kāraṇena ya eva Bhagavataḥ śarīraṃ (66r.5) + + +

Sl 159.1 .. .[ā[14] Ma]hāparinirvānāsūtre[15] uktaṃ |

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7. Vowel sign *ā* is erased.

8. Rewritten but its original *akṣara* is not deciphered.

9. Lévi emends: *dī(rgharātram Bhagava)to* and comments — "J'ai complété la lacune au moyen de ce qui suit" (p. 158, fn. 7). Judging from the space for this lacune, there should be three or four letters at maximum.

10. Lévi emends: *kiṃcin niṣṭhā. ato*. He emendation is based on Notebook A (31.29-30): *kiñcit ti[nni]ṣthā 'to*.

11. Read *yāni*. Lévi reads: *yāni*; Notebook A (31.31): *yā{{mi}}«ni»*.

12. For *duṣkarasahasrāṇī*.

13. For *atīva*.

14. Read *(yath)ā*.

15. For *Mahāparinirvāṇasūtre*. As to a parallel passage found among several MPS texts, see Tripāṭhī 1966: 212-13. It corresponds to Pāli MPS § 5.3 (DN II. 138) and Ch. T 1(2) *Chángāhánjīng*『長阿含經』 and T 7 *Dàbānnièpánjīng*『大般涅槃經』 but does not correspond to Skt, Ch. T 5 *Fóbānnièhuánjīng*『佛般泥疑經』 and T 6 *Bānnièhuánjīng*『般泥洹經』. Pāli MPS: *Atha kho Bhagavā āyasmantaṃ ānandaṃ āmantesi: sabba-phāliphullā kho Ānanda yamaka-sālā akālapupphehi Tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti Tathāgatassa pūjāya. Dibbāni pi mandāravapupphāni antalikkhā papatanti, tāni Tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti Tathāgatassa pūjāya. Dibbāni pi candanacunnāni antalikkhā papatanti, tāni Tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti Tathāgatassa pūjāya. Dibbāni pi turiyāni antalikkhe vajjenti Tathāgatassa pūjāya. Dibbāni pi saṅgitāni antalikkhe vattanti Tathāgatassa pūjāya. 'Na kho Ānanda ettāvatā Tathāgato sakkato vā hoti garukato vā mānito vā pūjito vā apacito vā. Yo kho Ānanda bhikkhu vā bhikkhunī vā upāsako vā upāsikā vā dhammānudhamma-patipanno viharati sāmīci-patipanno anudhamma-cārī, so Tathāgatam sakkaroti garukaroti māneti pūjeti apaciyati paramāya pūjāya. Tasmāt ih' Ānanda "dhammānudhamma-paṭipannā viharissāma sāmīci-paṭipannā anudhamma-cārino" ti, evaṃ hi vo Ānanda sikkhitabban' ti*; *Chángāhánjīng*『長阿含經』第二經「遊行經」(*Yóuxíngjīng*), T 1(2), vol. 1, 21a2-18, esp. 21a7-12; 爾時。世尊入拘尸城。向本生處末羅雙樹間。告阿難曰。「汝為如來於雙樹間敷置床座。使頭北首。面向西方。所以然者。吾法流布。當久住北方」。對曰。「唯然」。即敷座。令北首。爾時。世尊自四牒僧伽梨。偃右脅如師子王。累足而臥。時。雙樹間所有鬼神篤信佛者。以非時花布散于地。爾時。世尊告阿難曰。「此雙樹神以非時華供養於我。此非供養如來」。阿難白言。「云何名為供養如來」。語阿難。「人能受法。能行法者。斯乃名曰供養如來。佛觀此義」。而說頌曰　佛在雙樹間　偃臥心不亂／樹神心清淨　以花散佛上／阿難白佛言　齋何名供養／受法而能行　覺華而為供／紫金華如輪　散佛未為供／陰界入無我　乃名第一供; *Dàbānnièpánjīng*『大般涅槃經』(T 7, vol. 1, 199a2-25, esp. 199a15-25): 爾時世尊告阿難言。「我今欲進鳩尸那城力士生地熙連河側娑羅雙樹間」。阿難白言。「唯然世尊」。於是如來與諸比丘。前後圍繞。而便進路。渡熙連河。住鳩尸那城力士生地娑羅林外。語阿難言。「汝可往至娑羅林中。見有雙樹。孤在一處灑掃其下。使令清淨。安處繩床。令頭北首。我今身體極苦疲極」。爾時阿難及諸比丘。聞佛此語。倍增悲絶。阿難流淚奉敕而去。至彼樹下灑掃敷施。皆悉如法。還歸白言。「灑掃敷施。皆悉已畢」。爾時世尊。與諸比丘。入娑羅林。至雙樹下。右脅著床。累足而臥。如師子眠。端心正念。爾時雙樹忽然生花。墮如來上。世尊即便問阿難言。「汝見彼樹非時生花供養我不」。阿難答言。「唯然見之」。爾時諸天龍神八部。於虛空中。雨衆妙花。曼陀羅花。摩訶曼陀羅花。曼殊沙花。摩訶曼殊沙花。而散佛上。又散牛頭栴檀等香。作天伎樂。歌唄讚歎。佛告阿難。「汝見虛空諸天八部供養我不」。阿難白言。「唯然已見」。世尊又復告阿難言。「欲供養我報於恩者。不必以此香花伎樂。淨持禁戒。讀誦經典。思惟諸法深妙之義。斯則名為供養我也」。

Besides Tripāṭhī 1966, this passage (KVU 159.2-7) is also discussed by G. Schopen 1999 (rep. 2005: 93-94).

āgātā Ānaṃnda devā divyāni ca candanacūrṇṇāni[16] gṛhya divyāni ca māndāravāni[17] puṣpāṇi divyāṇi[18] (66v.1) + + + + + .[Āna]nda evaṃ Tathāgataḥ sat*kṛto bhavati gurukṛto māṇito[19] vā pujito[20] vā | ya<ḥ> punaḥ kaścid Ānanda mama sāśane[21] 'pramato viharati ā[22](66v.2) + + + + [ku]rute dharmman dhārayati | tenāhaṃ sat*Okṛto gurukṛto māṇitaḥ[23] pujito[24] bhavāmi |

SL 159.7 etad darśayati | "Kāsyapasya[25] sammyak*sambu(66v.3) + + + +[26] [bh](i)kṣaṇībhir[27] upāsakopāsikābhiḥ ;O tañ ca śarīrapujā[28] kṛtā na dharmo dhāraitaḥ | yāvad dharmāntarahita(ḥ)[29] <|> evam āpūryam apy evaṃ kari(66v.4) + + + + + .[ā]rayitavyaḥ[30] | etat sama[31] śarīraṃ |"

eOtad darśayati | "mayi pariṇirvṛte yaṃ karttavyaṃ | dharma[32] sat*kariṣyate[33] evoktaṃ <|> dharmakāyās ta(66v.5) + + +[34]

SL 159.12 + + + va Mahāpariṇirvāṇai[35] āryĀnandaḥ pṛcchati |

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16. Rewritten: originally as *ṇṇoni* and a part of vowel sign (one written on the left side) is erased.
17. For *māndāravāṇī*.
18. For *divyāni*.
19. For *mānito*.
20. For *pūjito*.
21. For *śāsane*.
22. Tripāṭhī reconstructs basing on Pāli *MPS* § 5.10 (cited below): *ā<tāpi prahitātmā> (< appamattā ātāpino pahitattā viharatha).*
23. For *mānitaḥ*.
24. For *pūjito*.
25. For *Kāśyapasya*.
26. Read °*sambu(ddhasya bhikṣu)-*; Notebook A (31.39): *samyaksambuddha – – – – bhikṣuṇībhir*.
27. A scribal error for °*bhikṣuṇībhir*
28. For *śarīrapūjā*.
29. Lévi emends: *dharmo 'ntarhitaḥ*; Notebook A (31.40): *dharmāntarahitaḥ |*
30. Lévi emends: *(apa)cayitavyaḥ*; Notebook A (31.41): – – – – – *cayitavyaḥ |*
31. A scribal error for *etan mama* as is emended by Lévi; Notebook A (31.41): *etat sa [nma] ma*.
32. For *dharmaṃ*.
33. For *satkariṣyata*.
34. Read *ta(thāgatāḥ |)*
35. For *Mahāparinirvāṇe*. This passage corresponds to the followings: Skt. *MPS* § 36.1-3: 36.1 *(athāyuṣmān ānando bhagavantam idam avocat ||) 36.2 (kathaṃ vayaṃ bhadanta parinirvṛte bhagavati bhagavataḥ śarīrapūjāyām autsukyam āpadyemahi ||) 36.3 (alpotsukas tvam ānanda bhava śarīrapūjāyāḥ || prasannā brāhmaṇagṛhapataya etad āpādayiṣyanti ||)*; Pāli *MPS* § 5.10 (DN II. 141): *"Katham mayam bhante Tathāgatassa sarīre paṭipajjāmāti?". "Abyāvaṭā tumhe Ānanda hotha Tathāgatassa sarīrapūjāya, iṅgha tumhe Ānanda sadatthe, ghaṭatha sadattham anuyuñjatha, sadatthe appamattā ātāpino pahitattā viharatha. Sant' Ānanda khattiya-paṇḍitā pi brāhmaṇa-paṇḍitā pi gahapati-paṇḍitā pi Tathāgate ahippasannā, te Tathāgatassa sarīrapūjam karissantīti"*; the *Chángāhánjīng*『長阿含經』「遊行經」(*Yóuxíngjīng*) (T 1(2), vol. 1, 20a22-24): 時。阿難即從座起。前白佛言。「佛滅度後。葬法云何」。佛告阿難。「汝且默然。思汝所業。諸清信士自樂為之」。; the *Dàbānnièpánjīng*『大般涅槃經』(T 7, vol. 1, 199c21-26): 爾時阿難而白佛言。「世尊。入於般涅槃後。供養之法。當云何耶」。佛言。「汝今不應逆憂此事。但自思惟。於我滅後護持正法。以昔所聞。樂為人說。所以者何。諸天自當供養我身。又婆羅門及以諸王。長者居士。此等自當供養我身」。; Fóbānnièhuánjīng『佛般泥疑經』(T 5, vol. 1, 169a28-b1): 阿難白佛言。「佛滅度後。吾等葬佛身體法當云何」。佛告阿難。「汝默無憂。當有逝心理家。共憂吾身」。; the *Bānnièhuánjīng*『般泥洹經』(T 6, vol. 1, 186c16-17): 賢者阿難白佛言。「佛滅度後。當作何葬」。佛言。「汝默。梵志居士。自樂為之」。; the *Gēnběnshuōyīqièyǒubù Pínàiyē záshì*『根本説一切有部毘奈耶雜事』(T 1451, vol. 24, 394c19-22): 時具壽阿難陀而白佛言。「大德世尊般涅槃後。我當云何恭敬供養如來法身」。佛告阿難陀。「汝宜且止。汝所問事。當有信心婆羅門長者等自為施設」。This quotation is discussed by Tripāṭhī 1966: 211-12 and Schopen 1999 (2005: 86-87).

"katham asmābhir Bhagavati pariṇivṛte[36] Bhagavaccharīre[37] pratipattiḥ kāryā |"
Bhagavān āha | "a(67r.1)lponsukai[38] yusmābhir[39] bhavitavyaṃ | upāsakāḥ śarīraṃ yathā jñāsyanti tathā kariṣyanti |"

etad darśayati | "yad evad[40] dharmaśarīram etad yusmābhiḥ[41] paripālayitavyaṃ | (67r.2) upāśakā[42] bahuvyagrā <|> asamarthā dharmmadhāraṇaṃ karttuṃ ○ | anena dhāritenāhaṃ[43] cirasthitiko bhaviṣyāmī"ti |

SL 159.18 yathā ca Devāvattarasūtre[44] |

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36. Read *parinirvṛte*.
37. Lévi emends: *Bhagavaccharīrapratipattiḥ*; Notebook A (32.3): *bhagavaccharīre pratipattiḥ*.
38. For *alpotsukair*.
39. For *yuṣmābhir*.
40. Read *etad*.
41. For *yuṣmābhiḥ*.
42. For *upāsakā*.
43. Lévi reads: *cirasthitenāhaṃ*; Notebook A (32.6-7): *dhāritenāhaṃ*.
44. For *Devāvatārasūtre*. On the sūtra of this title, see Lévi 1932: 159, fn. 5. As is pointed out by Lévi, we have a similar episode of Utpalavarṇā who has transformed as a Cakravartin when she received the Buddha in the following texts: the *Zēngyīāhánjīng*『增壹阿含經』卷第二十八 (T 125, vol. 2, 707c26ff.): 是時。優鉢華色比丘尼還隱其形。作轉輪聖王形。七寶具足。所謂七寶者。輪寶．象寶．馬寶．珠寶．玉女寶．典兵寶．典藏寶。是謂七寶。(708a)是時。優鉢華色比丘尼作轉輪聖王形。七寶導從至世尊所。是時。五國王遙見轉輪聖王來。歡喜踊躍。不能自勝。自相謂言。「甚奇。甚特。世間出二珍寶。如來．轉輪聖王」。爾時。世尊將數萬天人從須彌山頂來。至池水側。是時。世尊舉足蹈地。此三千大千世界六變震動。是時。化轉輪聖王漸漸至世尊所。諸小國王及人民之類各各避之。是時。化聖王覺知以近世尊。還復本形。作比丘尼禮世尊足。五王見已。各自稱怨。自相謂言。「我等今日極有所失。我等先應見如來。然今此比丘尼先見之」。是時。比丘尼至世尊所。頭面禮足。而白佛言。「我今禮最勝尊。今日先得覲省。我優鉢花色比丘尼是如來弟子」。; the *Záāhánjīng*『雜阿含經』卷第二十三・第六〇四經 (T 99(604), vol. 2, esp. 169c22-29): 又復。如來在天上與母說法時。我亦在於中。與母說法竟。將諸天衆從天上來。下僧迦奢國。時。我見此二事。天人受福樂。優波羅比丘尼化作轉輪聖王。將無量眷屬。乘空而來。詣世尊所。我亦見此。而說偈言
如來在天上　於彼結夏坐　我亦在於中　牟尼之眷屬
As to this Ch. *Saṃyuktāgāma* sūtra no. 604, according to Chung 2008: 24, it is "assumed to have been addedf later go the Za-ahanjing in order to fill the gaps which resulted from the loss of Scrolls 22 and 25, ..."; the Sanskrit parallels to this sūtra is listed in his footnote 80 (p. 24).
See also the *Gēnběnshuōyīqièyǒubù Pínàiyē záshì*『根本說一切有部毘奈耶雜事』(T 1451, vol. 24, 347b1-26, esp. b1-10): 爾時嗢鉢羅苾芻尼作如是念。佛從天上下贍部洲。作何方便我得最初禮世尊足。大衆皆集無地旋踵。若其直爾作苾芻尼形者。人皆見輕莫由進路。我今宜可現大神通。即以自身化為輪王。七寶前導。九十九億軍衆圍遶。千子具足。微妙莊嚴如半月形。詣世尊處。時有無量億衆沙門婆羅門外道內道無邊四衆。悉皆影附。歎未曾有。上持白蓋翊從雲奔。猶如白日放千光明。朗月澄輝出於星漢。如是嚴飾壯麗難思至世尊所。
In the following, we find the verse correspondin to our *KVU* (160.6-7): the *Fóshuō yìzú jīng*『佛說義足經』[蓮花色比丘尼經 (*Liáhuāsèbǐqiūníjīng*) 第十四] (T 198, vol. 4, 184c24-186c27, esp. 185c1-186a4): 是時蓮花色比丘尼。化作金輪王服。七寶導前。從衆力士兵。飛來趣佛。是大衆人民。及長者帝王遙見金輪王悉下。道不敢當。前廣作徑路。蓮花色比丘尼到佛所。... ... 說偈言
有利得人形　持戒得為天　於世獨為王　見諦是獨尊
是時蓮花色比丘尼。適到佛前。便攝神足七寶及兵衆悉滅不現。獨住無髮衣法衣。便頭面著佛足。佛因到優曇滿樹下坐。成布席坐適坐。便為大衆人民。廣說經法。... ...;
Divy., 27 *Kuṇālāvadānam* (p. 401.21-29): *yadāpi mahārāja bhagavatā deveṣu trāyastriṃśeṣu varṣā uṣitvā mātur janayitryā dharmaṃ deśayitvā devagaṇaparivṛtaḥ sāṃkāśye nagare 'vatīrṇaḥ, ahaṃ tatkālaṃ tatraivāsam / mayā sā devamanuṣyasampadā dṛṣṭā, utpalavarṇayā ca nirmitā cakravartisampadā iti / āha ca-*
yadāvatīrṇo vadatāṃ variṣṭho varṣāṃ uṣitvā khalu devaloke /
tatrāpy ahaṃ saṃnihito babhūva dṛṣṭo mayāsau munir agrasattvaḥ //
As to the parallels to this avadāna, see Hiraoka 2010: 41-43, esp. p. 41 and his Japanese translation (Hiraoka 2007(2): 130 and note 122).
In the *Dàzhìdùlùn*『大智度論』, this episode is also quoted; Lamotte gives a note on it and refers to

Upelavarṇṇā[45](67r.3)bhikṣuṇyā cakravarttirūpaṃ [SL160] nirmāya Bhagavān devaloOkāvatīrṇṇa(ḥ)[46] prathamaṃ vaṃditaḥ ¦

sā tuṣṭā <¦> 'mayā Bhagavān* pratha{ṃ}maṃ vaṃditaḥ' ¦ tasyā(ḥ) ca {t}taṃ[47] jñātvā (67r.4) śrotāprattiphalaṃ[48] prāptaṃ ¦

etad darśayati ¦ "na mātāOpitṛsaṃbhaveneha[49] śarīreṇa varṇṇiteṇa[50] vandito bhavāmi ¦ yena phalaṃ prāptaṁ tenāhaṃ vanditaḥ" ¦

(67r.5) etadartham eva ca tatra gāthā uktā{ḥ}[51] ¦

manuṣyapratilābhena svargānāṃ gamanena ca{{ḥ}} ¦

pṛthivyām ekarājyañ ca śrotaparttiphalaṃ[52] paraṃ ¦[53]

anenāpi kāraṇena dha(67v.1)rma eva Bhaga<va>taḥ śarīraṃ ¦

SL 160.8 yathā ca Boddhimūle sūtre[54] Bhagavān* Ayodhyāyāṃ viharati ¦

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this portion of *KVU* as another source of Utpalavarṇā's epidode (*Dàzhìdùlùn* 『大智度論』 T 1509, vol. 25 137a2-25, esp. 12-15): 爾時一切衆人。皆欲求先見佛禮敬供養。有華色比丘尼。欲除女名之惡。便化為轉輪聖王及七寶千子。衆人見之皆避坐起去。化王到佛所已還復本身為比丘尼。最初禮佛。是時佛告比丘尼非汝初禮。須菩提最初禮我。所以者何。須菩提觀諸法空是為見佛法身。得真供養供養中最。非以致敬生身為供養也。以是故言須菩提常行空三昧。與般若波羅蜜空相相應。以是故佛命令説般若波羅蜜. see Lamotte, *Mppś* II. 634-636 and fn. 2 on p. 634 (for other textual sources concerning Utpalavarṇā, see his note above). In the *Dàzhìdùlùn*, we have another quotation — but not last one— from the text titled as **Utpalavarṇā-bhikṣuṇī-jātaka-sūtra* although her transformation is not included here, see T 1509, vol. 25, 161a28-b17 = *Mppś* II 844-46. See also the *Dàtángxīyùjì* 『大唐西域記』 卷第四 (T 2087, vol. 51, 893b17-26): 釋梵窣堵波前。是蓮華色苾芻尼欲先見佛化作轉輪王處。如來自天宮還贍部洲也。時蘇部底(唐言善現。舊日須扶提。或日須菩提。譯日善吉。皆訛也)宴坐石室。竊自思曰。今佛還降人天導從。如我今者何所宜行。嘗聞佛説。知諸法空體諸法性。是則以慧眼觀法身也。時蓮華色苾芻尼欲初見佛。化為轉輪王。七寶導從四兵警衛。至世尊所復。苾芻尼。如來告曰。汝非初見。夫善現者觀諸法空是見法身.

45. For *Utpalavarṇā*.

46. Rewritten: originally written as *avā-* and vowel sign *ā* is erased.

47. Lévi seems to read with an addition (160.2): *tasyāś ca [.......] taṃ jñātvā*; Notebook A (32.9): *tasyā ca taṃ jñātvā*, see Lévi 1932: 159, fn. 5: "Il y a évidemment une lacune par omission dans notre ms. à la suite de tasyāś ca; l'épisode du bhikṣu devait y ètre brièvement rappelé."

48. For *srotāpatti-*.

49. Lévi omits *iha*; Notebook A (32.10): *mātāpitṛsaṃbhaveneha*.

50. Lévi suggests to read (1932: 160, fn. 1): "Corr. *vanditena*."

51. Lévi: *gāthoktā*; Notebook A (32.11-12): *gāthā uktā* |

52. For *srotāpatti-*.

53. The verse quoted corresponds to the followings: Pāli *Dhammapada* 178: *pathavyā ekarajjena saggassa gamanena vā / sabbalokādhipaccena sotāpattiphalaṃ varaṃ //*; Patna *Dharmapada* 338: *manuṣyapaṭilābhena saggānāṃ gamanena ca / pṛthivyām ekarajjena sotāpattiphalaṃ varam //*. Its Chinese translation reads: *Fǎjùjīng* 『法句經』 「世俗品 (shìsū pǐn)」 (T 210, vol. 4, 566b9-10): 雖多積珍寶 嵩高至于天／如是滿世間 不如見道跡 = *Fǎjùpìyùjīng* 『法句譬喩經』 「世俗品」 (T 211, vol. 4, 594a27-28).

The following Chinese translation corresponds to the Pāli *Dhp.*: the *Jiětuōdào lùn* 『解脱道論』 (T 1648, vol. 32, 458a14-15): 於地一國王 於天堂一王／領一切世間 須陀洹果勝;
on the other hand, the following is an exact parallel to the Patna *Dhp.*: the *Fóshuō yìzújīng* 『佛説義足經』 (T 198, vol. 4, 185c22-23): 有利得人形 持戒得為天／於世獨為王 見諦是獨尊.

54. For *Bodhimūlasūtre*. At present, we have no Skt. version of this text; however, as is stated by Lévi, parallel story is found in several Vinaya texts; Schopen, while discussing the different use of the word *śarīra* (in singular form it means 'body' and inplural form it means 'relics'), deals with the *KVU* and points out the parallel in Tibetan version of the *Kṣudrakavastu* of the *Mūlasarvāstivāda-vinaya* (*sTog* Palace MS Kanjur, *'dul ba Ta* 73a5-76a1) (1999(2005: 105, n. 101)). Lévi himself refers to Chinese translation of *Mūlasarvāstivāda-vinaya*, namely the *Gēnběnshuōyīqièyǒubù Pínàiyē záshì* 『根本説一切有部毘奈耶雜

atha paścimeṣu janapadeṣu dvau bhikṣū prativasataḥ saṣāyo[55] <|> tau Bhagavaddarśa(67v.2)nāya prasthitau mahāṭavyāṃ prapanno[56] <|> tṛṣārttābhyāṃ tā○bhyā[57] pānīyaṃ prāptam <|> aikena[58] tuṣite«na»[59] pītaṃ <|>

dvitīya āha ¦ "nāhaṃ Bhagavataḥ {¦} sikṣām atikramiṣyā(67v.3)my <|> 'apariśrāvitaṃ[60] saprāṇakam eta ponīyam'[61] iti ○ ¦ dharmaś ca Bhagavataḥ śarīra[62] ta[63] cānupālayat«ā»[64] dṛṣṭyā[65] eva{ṃ} mayā Bhagavāṃ'"[66] <|>

sa tuṣārtta[67] Bhagavaṃta;(67v.4)n namaskurvaṅ kālagatāḥ[68] ¦ prasannacittasya[69] deveṣū;○papannaḥ ¦

SL160.16 dvitīyo bhikṣuḥ saprāṇakaṃ pānīyaṁ pītvā 'nupūrveṇa[70] bahubhir divasair Bhagavataḥ (67v.5) samīpaṅ gataḥ ¦ sa ca deveṣūpapanno bhikṣuḥ pūrvaṃ gataḥ ¦ yena saprāṇaka[71] pānīyaṁ pītaṃ tasya bhikṣor Bhagavatā mātāpitṛsaṃbhavaṁ śarīraṃ darśitam <|> "e(68r.1)tat mama śarīraṃ paśya" <|>

sa ca devalokopapanno bhikṣur Bhagavatā uktaḥ <|> "darśaya sarīraṃ[72] te" <|> devaputraśarīraṃ divyaṃ darśitaṃ ¦

事』卷第五 T 1451, vol. 24, 224c21-226b12, esp. 224c24-225a10: 縁在室羅伐城。于時南方有二苾芻。欲往室羅伐城禮世尊足。俱無水羅。於其中路無水可得。熱渴逼身到一池所。一人報言具壽：「可疾觀水欲飲除渴。」即便鑒察見水有蟲。如是再三随處皆有。二人議日：「水既有蟲飲便害命。今遭渴逼事欲如何。」時小苾芻即説頌日
[225a] 百千俱胝劫 世尊難可遇 我今宜飲水 冀禮大師足
時大苾芻亦説頌日
如来大悲愍含識 三有愛染皆除棄 於此教中受禁戒 我寧捨命不傷生
爾時小者不能忍渴。即飲蟲水随路而去。大者護蟲要心不飲。即自策勵詣一樹陰端身而坐。乃至氣力未衰以来計心善事。及其力盡遂致命終。由此福力。得生三十三天勝妙之處。

Lévi also refers to Yì jìng 義浄's *Nánhăi jìguī nèifă chuán* 『南海寄歸内法傳』卷第一 wherein same episode is narrated, namely that even if a monk who is travelling dies from thirst because no strainer is available, his deed should be praised as a good example of monk (T 2125, vol. 54, 208b19-21: 若行三五里。無羅不去。若知寺不舉水。不合餐食。渴死長途足爲龜鏡。)

55. For *sakhāyau* (*kh* > *ṣ*; *-au* > *-o*).
56. For *prapannau* (*-au* > *-o*).
57. For *tābhyāṃ*.
58. For *ekena* (*e* > *ai*).
59. For *tṛṣitena*.
60. On the left side of this *akṣara tam*, a vowel sign *ā* which was mistakenly written is erased. Lévi reads: *aparisrāvaṃ*; Notebook A (32.19): *pariśrāvi* .. .. (two *akṣara*s were erased; thus illegible).
61. Read *etat pānīyam*; a ligature *t pā* might be written as *po* which is apparently due to a mistake of *t-* as a vowel sign *-o*.
62. For *śarīraṃ*.
63. For *taṃ*.
64. Originally written as *-yata*; long vowel sign *ā* is added later.
65. Read *dṛṣṭā*.
66. Lévi gives a note (1932: 160, fn. 3): "Ex. corr. ms. : *dharmaś ca bhagavataḥ śarīratarā 'nupālayantaṃ dṛṣṭaiva mayā bhagavān*"; Notebook A (32.20): *dharmaś ca bhagavataḥ śarīratarānupālaya«n*»taṃ dṛṣṭvā evaṃ mayā bhagavān**.
67. For *tṛṣārto*.
68. Read *kālagataḥ*.
69. Lévi emends: *prasannacittaś ca*; Notebook A (32.21): *prasannacittasya*.
70. Lévi emends: *pītvānupūrvyeṇa*; Notebook A (32.22): *pītvā 'nupūrveṇa*.
71. For *saprāṇakaṃ*.
72. For *śarīraṃ*.

sa bhikṣavaḥ[73] saṃvignāḥ[74] pṛcchati <|> "Bha(68r.2)gavāṃ kim idaṃ" |

SL160.22 Bhagavān āha | "ya eṣa devaputra aOnena tuṣṇārttena saprāṇakaṃ udakaṃ na pītaṃ <|> mayā yathoktā śikṣāṃ rakṣitā | eṣa dvitī(68r.3)yaḥ | mā«tā»pitṛsaṁbhavaṃ mama śarīra[75] draṣṭakāmaḥ[76] | O saprāṇakaṃ pānīyaṃ pītvā etasya mayā mātāpitṛsaṃbhavaṃ śarīraṃ darśitam etac charīraṁ (68r.4) paśya | yady anena kaścid guṇo na dṛṣṭena[77] | yena ca māOtāpitṛsaṃbhavam etac charīraṃ dṛṣṭaṁ na tenāhaṃ dṛṣṭaḥ" |

etadartham eva ca gāthā uktā{ḥ}[78] |

SL161 cī(68r.5)varakarṇṇakaṃ cen niśrāya ākramanti[79] pade pade |
aparādena tiṣṭhaṁti na te buddhasya santike[80] ||
yoyanānāṃ[81] sahaśreṣu[82] ye śrotanna[83] subhāṣitaṃ |
tada:(68v.1)rtham pratipadyanti te vai buddhasya «sa»ntike[84] ||

(to be continued)

73. Read *bhikṣuḥ*.
74. Read *saṃvignaḥ*.
75. For *śarīraṃ*.
76. For *draṣṭukāmaḥ*.
77. Lévi reads: *dṛṣṭas tena* and gives a note on '*dṛṣṭas*' (160, fn. 4): "Sic ms."; Notebook A (32.31): *dṛṣṭaḥ tena*.
78. As is noted by Lévi (161: fn. 1), we have no parallel to these verses in extant Sanskrit and Chinese vinayas.
79. Originally written as *atikrā-* and long vowel sign *ā* is cancelled.
80. For *sāntike*.
81. For *yojanānāṃ* (*-j-* > *-y-*).
82. For *sahasreṣu*.
83. Lévi emends: *śrutvāna*, see 1932: 161, fn. 1.
84. For *sāntike*.

References and Abbreviations:

Divy. = *Divyāvadāna. A Collection of Early Buddhist Legends*, eds. by E. B. Cowell and R. A. Neil, Cambridge: The Cambridge University Press, 1886.

Dhp = *Dharmapada* or *Dhammapada* (for Pāli *Dhp*. see PTS edition; for Patna *Dhp*., see Cone.)

KV = *Karmavibhaṅga.*

KVU = *Karmavibhaṅga-upadeśa.*

Mppś = see Lamotte.

MPS = Ed. by E. Waldschmidt, *Das Mahāparinirvāṇasūtra, Text in Sanskrit und Tibetisch, verglichen mit dem Pāli nebst einer Übersetzung der chinesischen Entsprechung im Vinaya der Mūlasarvāstivādins, auf Grund von Turfan-Handschriften*. Teil I–III. Berlin 1950–1951.

Notebook = Notebook transcribing Manuscript A of the *Karmavibhaṅga*, No. 5-265 (microfilm B94/3), pages 34 (National Archives of Nepal).

SL = Sylvain Lévi 1932.

T = *Taishō Shinshū Daizōkyō* 大正新脩大藏經, ed. J. Takakusu, K. Watanabe, Tokyo, 1924-34.

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<Key words: *Karmavibhaṅga*, *Karmavibhaṅgopadeśa*, Nepalese manuscript, Sylvain Lévi>

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The *Karmavibhaṅgopadeśa*: A Transliteration of the Nepalese Manuscript A (4)[1]

Noriyuki KUDO

CONVENTIONS:

( )	restored *akṣara*(s)
[ ]	damaged *akṣara*(s)
< >	omitted (part of) *akṣara*(s)
{ }	superfluous *akṣara*(s)
{{ }}	erased *akṣara*(s)
« »	interlinear insertion
+	one lost *akṣara*
..	one illegible *akṣara*
.	illegible part of an *akṣara*
*	*virāma*
'	*avagraha*
;	a sign for fulfilling a blank

TRANSLITERATION:

SL161.5 (68v.1) yathā ca Bhagavān* dharmaprītyarthaṃ Nandakasya bhikṣādharmasramaṇīyopasaṃkrāntaḥ[2] |
yathā cÔpasthāpakasūtre[3] uktaṃ |

1. As to proceeding parts of this transliteration see Kudo 2009, 2010 and 2011. For convenient reference to Lévi's edition, the pagenumber and line are given in the left margin using the abbreviation "SL" (= Sylvain Lévi). I would like to express my thanks to Dr. Diwakar Acharya who gave me information about the Notebooks transcribing the original manuscripts and supplied the images of them. Needless to say, any errors that remain are of my own.

2. Read *-śramaṇīyo-*. Lévi emends: *bhikṣādharmaśrāvaṇāyopasaṃkrāntaḥ*; Notebook A (32.37-38): *bhikṣādharmaśramaṇīyopasaṃkrāntaḥ*.

As to *Nandaka*, it is neither known which text is referred to nor what kind of his act is supposed.

3. Lévi emends: *upasthāpanakasūtre*; Notebook A (32.38): *copasthāpakasūtre*. Owing to Lévi's emendation BHSD lists '*Upasthāpanaka-sūtra*' in its entry. A sūtra of this title in Sanskrit is not known.

Lévi refers to Ch-*MĀ* no. 33 which has almost a resemble title of this sūtra, namely '*upasthāpanaka* (servant)' / '侍者 [*shì zhě*] (servant)'. Ch-*MĀ Zhōngāhánjīng*『中阿含經』第三十三経「侍者経」(*Shìzhě jīng*) T 26(33), vol. 1, 471c27-475a10; Skt. *Mūlasarvāstivādavinaya Saṃghabhedavastu*, Gnoli ed. II. 59.21-64.2. However, a passage quoted here is neither found in Chinese nor in Skt. text. For further

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"paryeṣetha[4] (68v.2) bhikṣavaḥ |[5] upasthāpayati dharmañ ca me dhārayi○kṣati[6] | sūtraṃ geyaṃ vyākaraṇaṃ itivṛttaṃ gāthodānaṃ <|> evan navāṅgaśāsanaṃ yo mama dhāra(68v.3)yati tam māargatha[7] | na mātāpitṛsaṃbhava{ta}sya śa○rīrasya {|} upasthākaṃ[8] mārgayati <<|"

kīṃ>> kāraṇaṃ |

yathā uktaṃ Ṛddhipādanipāte Mṛgāramā(68v.4)tuḥ[9] prāsāde <|>

"eva<m> bhāṣiteṣu[10] bhikṣavaḥ | Tathāga○ta<ś> caturṣu ṛddhipādeṣu kalpaṃ vā tiṣṭhet* kalpāvaśeṣaṃ vā |"[11]

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information on the parallels of this sūtra see Chung/Fukita 2011: s.v. *MĀ* 33, pp. 66-67.

4. Read *paryeṣata* (confusion of *ta* and *tha*?).

5. *ḥ* | are written on a certain *akṣara* but it is not clear.

6. For *dhārayiṣyati* (*ṣy-* > *kṣ-*).

7. Read *mārgata* (confusion of *ta* and *tha*?).

8. Lévi reads: *upasthāpakam mārgayata*; Notebook A (32.41): *upasthā[pa]kaṃ mārgayati*. See *BHSD*, s.vv. *upasthāka-* and *upasthāpaka-*.

9. Originally written as "*tu* | |" and *visarga* sign was written on first vertical line and sencond line was erased.

10. Lévi reads: *bhāviteṣu*; Notebook A (33.1): *bhāṣiteṣu*.

11. A statement how a Tathāgata could remain for the *kalpa* or after the *kalpa* while practicing four potency-bases is found in the followings: Skt. *MPS* 15.10-11: 15.8 *tatra bhagavān āyuṣmantam ānandam āmantrayate ‖ 15.9 ramaṇīyānanda vaiśālī vṛjibhūmiś cāpālaṃ caityaṃ saptāmrakaṃ bahupattrakaṃ g(autamanya)grodhaḥ śālavanaṃ dhurānikṣepaṇaṃ mallānāṃ makuṭabandhanaṃ caityam ‖ citro jaṃbudvīpo madhuraṃ jīvitaṃ manuṣyāṇām ‖ 15.10 "yasya kasyacic catvāra ṛddhipādā āsevitā bhāvitā bahulīkṛtā ākāṃkṣamāṇaḥ sa kalpaṃ vā tiṣṭhet kalpāvaśeṣaṃ vā ‖ tathāgatasyānanda catvāra ṛddhipādā āsevitā bhāvitā bahulīkṛtāḥ ‖ ākāṃkṣamāṇas tathāgataḥ kalpaṃ vā tiṣṭhet kalpāvaśeṣaṃ vā ‖" 15.11 evam ukta āyuṣmān Ānandas tūṣṇīm abhūt ‖ dvir api trir api Bhagavān āyuṣmantam Ānandam āmantrayate ‖ ... 15.15 (atha bhagavata etad a)bhavat ‖ sph(u)ṭo batāyam ānando bhikṣur māreṇa pāpīyasā yatredānīṃ yāvat trir apy au(dārike avabhāsanimitte prāviṣkriyamāṇe na śaknoti tannimittam ājñātuṃ yathāpi tataḥ sphu)ṭo m(ā)reṇa pāpīyasā ‖* [identical passage is found in *Divyāvadāna* XVII. *Māndhātāvadāna*, Cowell/Neil ed., p. 200, 4-24];

DN Mahāparinibbāna suttta, vol. II, p. 103, 1-15: *Yassa kassaci Ānanda cattāro iddhipādā bhāvitā bahulīkatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappaṃ vā tiṭṭheyya kappāvasesaṃ vā. Tathāgatassa kho Ānanda cattāro iddhipādā bhāvitā bahulīkatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā. So ākaṅkhamāno Ānanda Tathāgato kappaṃ vā tiṭṭheyya, kappāvasesaṃ vāti. Evam pi kho āyasmā Ānando Bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṃ. na Bhagavantaṃ yāci: tiṭṭhatu bhante, Bhagavā kappaṃ tiṭṭhatu Sugato kappaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānanti, yathā taṃ Mārena pariyuṭṭhitacitto*;

Ch-*DĀ*. *Chángāhánjīng*『長阿含經』第二經「遊行經」(*Yóuxíngjīng*) (T No. 1(2), vol. 1, 15b19-26): 佛告阿難。「諸有修四神足。多修習行。常念不忘。在意所欲。可得不死一劫有餘。阿難。佛四神足已多修行。專念不忘。在意所欲。如來可止一劫有餘。為世除冥。多所饒益。天人獲安。」時。阿難默然不對。如是再三。又亦默然。是時阿難為魔所蔽。矇矇不悟。佛三現相而不知請。; *Fóbānnièhuánjīng*『佛般泥洹經』(T 5, vol. 1, 165a8-12): 佛告阿難。「其有比丘比丘尼。持四法熟思正心不隨心。外亦思善。中亦思善。心亦無所復貪樂。心不驚恐不復走。比丘比丘尼。其有持志意。如是四法。名四神足。欲不死一劫可得。」魔時入阿難腹中。; *Bānnièhuánjīng*『般泥洹經』 (T 6, vol. 1, 180b15-21): 「若比丘比丘尼。知四神足。是為拔苦。多修習行。當念不忘。在意所欲。可得不死。一劫不啻。如是阿難。佛四神足。已多習行。專念不忘。在意所欲。如來可止一劫有餘。」佛重說是至再三。時阿難意沒在邊想。為魔所蔽。矇矇不悟。默而不對。; *Dàbānnièpánjīng*『大般涅槃經』(T 7, vol. 1, 191b15-23): 「阿難。四神足人。尚能住壽滿於一劫若減一劫。如來今者有大神力。豈當不能住壽一劫若減一劫。」爾時世尊。既開如是可請之門。以語阿難。阿難默然。而不覺知。世尊乃至慇懃三說。阿難茫然。猶不解悟。不請如來住壽一劫若減一劫。利益世間諸天人民。所以者何。其為魔王所迷惑

etad darśayati |

"na yūyaṃ; (68v.5) samarthā mama śarīraṃ kalpaṃ vā {d}dhārayituṃ | eṣa tu dharmo dhārayitavya{{ṃ}}ḥ etan mama śarīraṃ |"

yathā ca Mahādevasūtre[12] uktaṃ |

"mā mama bhaviṣyatha paści;

[Folio no. 69 is missing]

(70r.1)tānāṃ[13] ya<<d i>>daṃ Koḍinyaḥ[14] <|> mahāprajñānāṃ Śāriputraḥ | ṛddhimatāṃ Modagalyāyanaḥ[15] <|> yāvad dakṣiṇeyānāṃ[16] Subhūtiḥ kulaputraḥ |

故。爾時世尊。三説此語。猶見阿難心不開悟。即便默然; *Gēnběnshuōyīqièyǒubù Pínàiyē záshì* 『根本説一切有部毘奈耶雜事』(T 1451, vol. 24, 384c11-18): 「阿難陀。若有能於四神足修習多修習。欲住一劫若過一劫。悉皆隨意。阿難陀。如來已於四神足已多修習。欲住一劫若過一劫。悉皆自在。」時阿難陀默然無語。如是世尊三唱前事乃至悉皆自在。阿難陀亦皆無語。佛作是念。今阿難陀。被魔所惑身心迷亂。我已再三分明告示。竟無言説能為啓請。由是定知被魔所惑。(Cf. *Wǔfēnlǜ* 『五分律』卷第三 (T 1421, vol. 22, 191b19-25): 迦葉復詰阿難言。「佛臨泥洹現相語汝。若有得四神足。欲住壽一劫若過一劫便可得之。如來成就無量定法。如是三反現相語汝。汝不請佛住世一劫若過一劫。犯突吉羅。亦應見罪悔過。」阿難言。「我非不欲請佛久住。惡魔波旬厭蔽我心。是故致此。我於此中亦不見罪相。敬信大德今當悔過。」; *Dàzhìdùlùn* 『大智度論』初品 T 1509, vol. 25, 68a25-b3): 大迦葉復言。「佛問汝。若有人四神足好修。可住壽一劫若減一劫。佛四神足好修。欲住壽一劫若減一劫。汝默然不答。問汝至三。汝故默然。汝若答佛佛四神足好修。應住一劫若減一劫。由汝故。令佛世尊早入涅槃。是汝突吉羅罪。」阿難言。「魔蔽我心。是故無言。我非惡心而不答佛。」)

Other parallels in Pāli (passage is identical with that of above Pāli *MPS*): *AN*, LXX. Bhūmicāla vagga, IV 309, 4-17 (This text is parallel to Ch-*EĀ Zēngyīāhánjīng*『増壹阿含經』42.5 [T 125, vol. 2, 753c11-754a11] and Ch-*MĀ Zhōngāhánjīng*『中阿含經』「地動經」(*Dìdòngjīng*) 36 [T 26(33), vol. 1, 477b23-478b12] but both of them correspond to the latter part of *AN* text) = *SN* Iddhipāda, *Cetiyasutta*, V p. 259.19-31 = *Udāna* p. 62, 16-63.1.

12. *Mahādevasūtra*. Due to a lack of folio, passage presumably quoted from this sūtra is unclear. However, we have several texts of this title:

Pāli text: *MN* No. 8: *Makhādeva* (*Magha°*)*sutta* (II. 74-83); *Jātaka*. No. 9: *Makhādeva-jātaka*, I. 137-9; No. 541: *Nimi-jātaka*, VI. 95-129;

Ch. texts: Ch-*MĀ Zhōngāhánjīng*『中阿含經』第六七經「大天㮈林經」(*Dàtiānnàilínjīng*) (T 26(67), vol. 1, 511c21-515b2); Ch-*EĀ*. *Zēngyīāhánjīng*『増壹阿含經』卷第一「序品(*Xù pǐn*)」(T 125, vol. 2, 551b26-c4); *Zēngyīāhánjīng*『増壹阿含經』卷第四十八・第五十「禮三寶品(*Lǐsānbaǒ pǐn*)」第四話 (T 125, vol. 2, 806c21-810b19); *Fǎjùpìyùjīng*『法句譬喩經』第三十八「道利品(*Daòlì pǐn*)」第四話 (T 211, vol. 4, 608b8-c12); *Liùdùjíjīng*『六度集經』（八七）「摩調王經」(*Módiàowángjīng*) (T 152(87), vol. 3, 48b25-49b23); *Gēnběnshuōyīqièyǒubù Pínàiyē Yàoshì*『根本説一切有部毘奈耶藥事』卷第十三 (T 1448, vol. 24, 58b28-c13); *Fóshuō Chúkǒngzāihuànjīng*『佛説除恐災患經』(T 744, vol. 17, 553b23-554a12).

Corresponding Skt text of this title is partly available in one of the Vinaya text but its whole content is not known: *Mūlasarvāstivādavinaya Bhaiṣajyavastu*, Dutt, *Gilgit Manuscripts* III-1, p. 111.17-112.15; on the other hand, a complete Tibetan text is known: see Yao 2007b.

For comprehensive studies on the *Mahādevasūtra* and its equivalents in Pāli, Chinese and Tibetan texts, see Iriyama 1998a /1998b (esp. in Pāli *Makhādevasutta* and *Nimijātaka*) and Yao 2007a/2007b (esp. two Tibetan versions). As to the bibliographical information about this *Mahādevasūtra*, see also Chung/ Fukita 2011: s.v. *MĀ* 67, pp. 83-84; cf. Kudo 2004: 234 [Note 06].

13. Corresponding Pāli text reads: *rattaññūnaṃ* (Skt *ratna-jñānaṃ*), see footnote 17 below.

14. For *Kauṇḍinyaḥ* (*-au-* > *-o-*). Notebook A (33.6): *kauḍinyaḥ*.

15. For *Maudgalyāyanaḥ* (*-au-* > *-o-*). Notebook A (*ibid.*): *maudgalyāyanaḥ*.

16. Read *dākṣiṇeyānāṃ* (as is read by Lévi); Notebook A (33.7): *yāvad* [*dā*]*kṣiṇeyānāṃ*.

evaṃ sarvasūtraṃ vaktavya[17] |
bhikṣuṇīnām Agra<tā>sūtre[18] (70r.2) uktam <|>
evam upāsakānām upāsikānām Agratāsūtre;[19] ○ uktaṃ |

tathā Catusparṣadasūtraṃ[20] <|>

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17. For *vaktavyam*. Notebook A (*ibid.*): *vaktavya[m]*.

As to some of outstanding monks listed here, see, for example, *AN* I. XIV *Etadagga vagga*, (I. 23-26) = Ch-*EĀ Zēngyīāhánjīng*『增壹阿含經』卷第三「弟子品(*Dìzǐ pǐn*)」第四 (T No. 125, vol. 2, 557a-560c), *Fóshuō Āluóhànjùdéjīng*『佛説阿羅漢具徳經』(T No. 126, vol. 2, 831a-934b). See also Kudo 2010: 79-80 and fn. 54 [= SL 157.1-10].

AN I p. 23. 16-19: *Etadaggam bhikkhave mama sāvakānaṃ bhikkhūnaṃ rattaññūnaṃ yadidaṃ Aññākoṇḍañño. mahāpaññānaṃ yadidaṃ Sāriputto. iddhimantānaṃ yadidaṃ Mahāmoggallāno. sutavādānaṃ yadidaṃ Mahā Kassapo. ...* [p. 24, 8-9] *araṇavihārīnam yadidam Subhūti. dakkhiṇeyyānaṃ yadidaṃ Suhūti.*

Zēngyīāhánjīng 557a14-,「(一) 聞如是。一時。佛在舍衛國祇樹給孤獨園。爾時。世尊告諸比丘。『我聲聞中第一比丘。寛仁博識。善能勸化。將養聖衆。不失威儀。所謂阿若拘鄰比丘是。初受法味。思惟四諦。亦是阿若拘鄰比丘。 ... [557b4-] (二) 我聲聞中第一比丘。威容端正。行歩庠序。所謂馬師比丘是。智慧無窮。決了諸疑。所謂舍利弗比丘是。神足輕舉。飛到十方。所謂大目揵連比丘是。 ... [558a2-3] 喜著好衣。行本清淨。所謂天須菩提比丘是。 ...』」; *Fóshuō Āluóhànjùdéjīng* vol. 2, 831a12-19, 831c15-16: 「『諸苾芻。我弟子中有大聲聞。棄捨王位久為出家。最初悟道梵行第一。憍陳如苾芻是復有聲聞少貪常喜持頭陀行。大迦葉苾芻是。復有聲聞具大辯才智慧第一。舍利弗苾芻。是復有聲聞修持精進具大神通。目乾連苾芻是。 ... 復有聲聞常行布施而能不滅解空第一須菩提苾芻是. ...』」

18. Notebook A (33.8): *agra<<tā>>sūtre*. See also above footnote. Corresponding passage regarding nuns, see *AN* I. 25.17-31 = Ch-*EĀ*. *Zēngyīāhánjīng* 『增壹阿含經』「比丘尼品(*Bǐqiūní pǐn*)」第五 T 125, vol. 2, 558c20-559c7, *Fóshuō Āluóhànjùdéjīng* vol. 2, 833c8-25; as to *upāsaka*s, see *AN* I. 25.32-26.15 = Ch-*EĀ*. *Zēngyīāhánjīng* 『增壹阿含經』「清信士品(*Qīngxìnshì pǐn*)」第六 T 125, vol. 2, 559c8-560a27, *Fóshuō Āluóhànjùdéjīng* vol. 2, 833c26-834a26; as to *upāsikā*s, see see *AN* I. 26.16-27 = Ch-*EĀ*. *Zēngyīāhánjīng* 『增壹阿含經』「清信女品(*Qīngxìnnǚ pǐn*)」第七 (T 125, vol. 2, 560a28-c4), *Fóshuō Āluóhànjùdéjīng* 『佛説阿羅漢具徳經』(T 126, vol. 2, 834a27-b20.)

19. Notebook A (*ibid.*): *agrasūtre*.

20. For *Catuṣpariṣadasūtraṃ*. Notebook A (33.9): *catuṣparṣadasūtre* (rewritten to *-sūtraṃ*). In a footnote on this passage Lévi refers to *AN* and its corresponding Ch. *EĀ* text: *AN* Sobhentisuttaṃ. II. 8: *Cattāro 'me bhikkhave viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammapaṭipannā saṅghaṃ sobhenti. Katame cattāro? Bhikkhu bhikkhave viyatto vinīto visārado bahussuto dhammadharo dhammānudhammapaṭipanno saṅghaṃ sobheti. Bhikkhunī bhikkhave viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammapaṭipannā saṅghaṃ sobheti. Upāsako bhikkhave viyatto vinīto visārado bahussuto dhammadharo dhammānudhammapaṭipanno saṅghaṃ sobheti. Upāsikā bhikkhave viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammapaṭipannā saṅgham sobheti. Ime kho bhikkhave cattāro viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammapaṭipannā saṅghaṃ sobhentīti*; Ch-*EĀ*. *Zēngyīāhánjīng* 『增壹阿含經』「趣四諦品(*Qùsìdì pǐn*)」第七 (T 125, vol. 2, 645c18-646a6): (七) 聞如是。一時。佛在舍衛國祇樹給孤獨園。爾時。世尊告諸比丘。「今有四人。聰明勇悍。博古明今。法法成就云何為四。比丘多聞博古明今。在大衆中最為第一。比丘尼多聞博古明今。在大衆中最為第一。優婆塞多聞博古明今。在大衆中最為第一。優婆斯多聞博古明今。在大衆中最為第一。是謂。比丘。有此四人在大衆中最為第一爾」

Further references to this quotation are in Tripāṭhī 1966, esp. pp. 208-211. *CPS* 4.6 (p. 94): *na tāvat pāpīyan parinirv(āsyāmi yāvan na me śrāvakāḥ paṇḍitā bhaviṣyanti vyaktā me)dhāvinaḥ | a(lam utpannotpannānāṃ para)pravādinā(ṃ saha dha)rmeṇa ni(grahī)tāraḥ | alaṃ svasya vādasya parya(vadātāro bhikṣavo bhikṣuṇya upāsakā upāsikā vaistārikaṃ ca) me (bra)hmacaryaṃ bh(aviṣyati bahujanyaṃ p)ṛth(u)bhūtaṃ (yāvad devama)nuṣyebhyaḥ samya(ks)upr(a)kāśi(tam).* As is pointed out by Tripāṭhī himself, the passage quoted in *KVU* does not correspond to that of extant *CPS* (Tripāṭhī concludes that "it is possible to speculate that the *CPS* quoted in this *KVU* is not identical with the *CPS* preserved in Turfan fragments (tr. by N.K.) [Seshalb liegt die Vermutung nahe, dass das im KVU erwähnte CatuṣparṣadaSūtra doch nicht mit dem aus den Turfan-Fragmenten gewonnenen CPS identisch sei.]" (p. 211)). Besides the

CPS, Tripāṭhī refers to the *Lalitavistara*, *Divyāvadāna* and *MPS* as parallel texts and quotes the passage from the *Lalitavistara* and Pāli *Mahāparinibbānasutta*:

LV 377.12-16: *na tāvad ahaṃ pāpīyan parinirvāsyāmi yāvan na me sthavirā bhikṣavo bhaviṣyanti dāntā vyaktā vinītā viśāradā bahuśrutā dharmānudharmapratipannāḥ pratibalāḥ svayam ācāryakaṃ jñānaṃ paridīpayitum utpannotpannānāṃ ca parapravādināṃ ca parapravādināṃ saha dharmeṇa nigṛhyābhiprāyaṃ prasādya saprātihāryaṃ dharmaṃ deśayitum* (Waldschmidt further refers to another portion in the *LV* 377.19 [*CPS*, p. 94, fn. 1]: *na tāvad ahaṃ pāpīyan parinirvāsyāmi yāvan me na catasraḥ parṣado dāntā vinītā vyaktā viśradā bhaviṣyanti yāvat saprātihāryaṃ dharmaṃ deśayitum iti*); *Fāngguǎngdàzhuāngyá jīng* 『方廣大莊嚴經』「商人蒙記品」第二十四 (T 187, vol. 3, 601a4-12): 爾時魔王至世尊所。作如是言。「世尊。無量劫來精勤苦行。方得成佛入般涅槃。今正是時。惟願如來入於涅槃。惟願善逝入於涅槃。」佛言。「波旬, 我本發願為欲利益諸衆生故求大菩提。經無量劫勤苦累德。一切衆生於我法中未獲義利。云何速令我入於涅槃。又於世間。三寶未具衆生未調。未現神通未説妙法。無量菩薩未發阿耨多羅三藐三菩提心。云何令我入於涅槃。」

Pāli *MPP* § 3.36 (*DN* II. 113.38-114.8): *na tāvāhaṃ pāpima parinibbāyissāmi yāva me bhikkhū na sāvakā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammapaṭipannā samīcīpaṭipannā anudhammacārino, sakaṃ ācāriyakaṃ uggahetvā ācikkhissanti desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttānikarissanti, uppannaṃ parappavādaṃ saha dhammena sunuggahītam niggahetvā sappāṭihāriyaṃ dhammaṃ deseddantiti.*

In other versions of *MPP*, a dialogue between Buddha and Māra concerning Buddha's *parinirvāṇa* is narrated as follows:

Skt. *MPS* 16.1-13, esp. 8-9: 16.8 *'(na tāvat pāpīyan parinirvā)sy(ā)mi yāvan na me śrāvakāḥ paṇḍitā bhaviṣyanti vyaktā medhāvinaḥ ‖ alam u(tpannotpannānāṃ parapravādināṃ saha dharmeṇa nigrahītāraḥ ‖ alaṃ svasya vādasya pa)ryavadātāro bhikṣavo bhikṣuṇya upāsakā upāsikā vaistārikaṃ ca me bra(hmacaryaṃ cariṣyanti bahujanyaṃ pṛthubhūtaṃ yāvad devamanuṣyebhyaḥ samyaksaṃpra)kāśitam' ‖ 16.9 etarhi bhadanta bhagavataḥ śrāvakāḥ paṇḍitā vyaktā medhāvinaḥ ‖ a(lam utpannotpannānāṃ parapravādināṃ saha dharmeṇa nigrahītāraḥ svasya vādasya pa)ryavadātāro bhikṣavo bhikṣuṇya upāsakā upāsikā vaistārikaṃ ca te brahma(caryaṃ bāhujanyaṃ pṛthubhūtaṃ yāvad devamanuṣyebhyaḥ samyaksaṃprakāśitam ‖) 16.10 (tasmād aham e)vaṃ vadāmi 'parinirvāhi bhagavan parinirvāṇasamayaḥ sugatasya' ‖*" (cf. also *Divyāvadāna* XVII: *Māndhātāvadāna*, p. 202.2-27, esp. 10-16: *Bhagavān evam āha / 'na tāvat pāpīyan parinirvāsyāmi yāvan na me śrāvakāḥ paṇḍitā bhaviṣyanti vyaktā vinītā viśāradāḥ, alam utpannotpannānāṃ parapravādināṃ saha dharmeṇa nigrahītāraḥ,' alaṃ svasya vādasya paryavadāpayitāro bhikṣavo bhikṣuṇya upāsakā uapāsikāḥ vaistārikaṃ ca te brahmacaryaṃ cariṣyanti bāhujanyaṃ pṛthubhūtam yāvad devamanuṣyebhyaḥ samyaksamprakāśitam / tasmād aham evaṃ vadāmi 'parinirvātu bhagavān, parinirvāṇakālasamayaḥ sugatasya /' "alpotsukastvaṃ pāpīyan bhava na cirasyedānīṃ Tathāgatasya trayāṇāṃ varṣikāṇāṃ māsānām atyayān nirupadhiśeṣe nirvāṇadhātau parinirvāṇaṃ bhaviṣyati" / atha mārasya pāpīyasa etad abhavat 'parinirvāsyate bata śramaṇo gautamaḥ' iti viditvā hṛṣṭas tuṣṭaḥ pramudita udagraḥ prītisaumanasyajātastatraivāntarhitaḥ /*).

Ch-*DĀ*. *Chángāhánjīng* 『長阿含經』第二經「遊行經」(*Yóuxíngjīng*) (T 1(2), vol. 1, 15b28-c19): 時魔波旬來白佛。「佛意無欲。可般涅槃。今正[15c]是時。宜速滅度。」佛告波旬。「且止。且止。我自知時。如來今者未取涅槃。須我諸比丘集。又能自調。勇捍無怯。到安隱處。逮得己利。為人導師。演布經教。顯於句義。若有異論。能以正法而降伏之。又以神變。自身作證。如是弟子皆悉未集。又諸比丘尼. 優婆塞. 優婆夷。普皆如是。亦復未集。今者要當廣於梵行。演布覺意。使諸天人普見神變。」時。魔波旬復白佛言。「佛昔於鬱鞞羅尼連禪水邊。阿遊波尼俱律樹下初成正覺。我時至世尊所。勸請如來可般涅槃。今正是時。宜速滅度。爾時。如來即報我言。『止。止。波旬。我自知時。如來今者未取涅槃。須我諸弟子集。乃至天人見神變化乃取滅度。佛今弟子已集。乃至天人見神變化。今正是時。何不滅度。』」佛言。「止。止。波旬。佛自知時不久住也。是後三月。於本生處拘尸那竭娑羅園雙樹間。當取滅度。」時。魔即念。『佛不虛言。今必滅度。』歡喜踊躍。忽然不現。

Fóbānnièhuánjīng『佛般泥洹經』(T 5, vol. 1, 165a18-22): 魔來至佛所言。「何以不般泥洹。」佛言咄弊魔。「未可般泥洹。須我四輩弟子黠慧得道。須我天上諸天世間人民逮及鬼神智慧得道。須我經法遍布天下。未可般泥洹。」魔知佛當般泥洹。歡喜而去。

Bānnièhuánjīng『般泥洹經』(T 6, vol. 1, 180b22-c5): 時魔波旬來曰。「佛意無欲可般泥洹。教誨已周已訖。可滅度矣。昔者佛遊傴留河上。解説諸老曰。『吾為佛。雖得自在。不貪久住。非謂今也。所度亦畢。可般泥洹。佛報波旬。吾所以至於是未滅度者。須我衆比丘及比丘尼。令皆智慧承用經戒。勸請未入。使學者成。亦以須我請清信士及清信女。令得智慧承用經戒。未[180c]入者入。受法者成。如是波旬。吾以待此四輩弟子。皆得法意。展轉相教。解諸童蒙。使學成就。是以至今。未滅度耳。』」魔曰。「可足時已畢矣。」佛言「汝默。如來不久。是後三月當取泥洹。」魔心乃悦。歡喜而去。

Dàbānnièpánjīng『大般涅槃經』(T 7, vol. 1, 191b24-c7): 爾時魔王。來至佛所。而白佛言。「世尊今者宜般涅槃。善逝今者宜般涅槃。所以者何。我於往昔在尼連禪河側。勸請世尊入般涅槃。世尊爾時

SL162 "bhikṣavaḥ | vyakto vinītaḥ | <viśāradaḥ>[21] bahuśrutaḥ | dharmakathikaḥ[22] | dharmārthaprati(70r.3)pannaḥ saṃgha<ṃ> śobhayati <|> bhikṣuṇī upāśakaḥ[23] | upā○sikā bhikṣavaḥ | vyaktā vinītā viśāradā bahuśrutā dhārmakathā[24] dharmmānudharmapratipannā[25] saṃ(70r.4)ghaṃ śo<<bha>>yati[26] |"

tad api sūtraṃ vaktavyaṃ |

SL162.5 api ca | eka○pudgale (')pi tāvac ca āsmākaṃ[27] vītarāga[28] aprameya[29] {|} dakṣiṇa[30] <|>

yathā uktaṃ Ugrasūtre[31] |

而見答言。『我四部衆。比丘比丘尼。優婆塞優婆夷。猶未具足。又未降伏諸餘外[191c]道。所以未應入般涅槃。』世尊今者四部之衆。無不具足。又已降伏諸餘外道。所為之事皆悉已畢。今者宜應入般涅槃。」于時魔王如是三請。如來即便答言「善哉。我於往昔。在尼連禪河側。已自許汝。以四部衆未具足故。所以至今。今已具足。卻後三月當般涅槃。」是時魔王。聞佛此語。歡喜踊躍。還歸天宮。

Gēnběnshuōyīqièyǒubù Pínàiyē záshì 『根本説一切有部毘奈耶雜事』(T 1451, vol. 24, 387c21-388a11): 爾時惡魔波卑。來詣佛所頂禮佛足。在一面立。合掌恭敬白言。「世尊。涅槃時至。唯願善逝入般涅槃。」佛告魔曰。「汝今何故。云涅槃時至請我涅槃。」魔言。「大德。往者一時。佛於尼連河側菩提樹下。成佛未久時我詣彼白言。『世尊當知涅槃時至。唯願善逝入般涅槃。』佛告我言。『若我聖衆聲聞弟子。未有智慧通達聰明辯了以正法言。摧伏邪論顯揚聖教能流通者。又諸苾芻苾尼鄔波索迦鄔[388a]波斯迦。亦未能得堅修戒品。令我梵行得廣流布。利益多人及諸天衆者。我今無宜入大涅槃。』大德世尊。今聲聞衆有大智慧。具足通達辯才無礙。以正法言摧伏邪論。顯揚聖教能使流通。又諸苾芻苾芻尼鄔波索迦鄔波斯迦。能令梵行得廣流布。利益多人及諸天衆諸事圓滿。是故我今白世尊言。『涅槃時至唯願善逝入般涅槃。』」

佛告魔曰。「汝且少待。如來不久卻後三月入無餘依大涅槃界。」

時魔作念。『沙門喬答摩。出言無二。定般涅槃。』情生歡喜忽然隱沒。

21. See a passage of next line of this side (70r.3): *vyaktā vinītā viśāradā bahuśrutā*. Lévi adds this word on the basis of a reading of similar passage from the *AN* and Ch-*EĀ*, see above footnote.

22. Notebook A (33.8-9); *dharma : kathitaḥ* |

23. For *upāsakaḥ*.

24. Originally written as *dhārmakathi-*;then vowel sign *i* is erased and long vowel sign *ā* is added. Lévi emends: *dhārmikāḥ*; Notebook A (33.11): *dhārmikā*.

25. Notebook A (33.11-12): *dhamānu[ddha]dharmapratipannāḥ*.

26. Read *śobhayanti*.

27. For *asmākaṃ*. Lévi reads: *tāvac cāsmākaṃ*; Notebook A (33.13); *tāvac ca asmākaṃ*.

28. Read *vītarāge* (= Lévi).

29. Read *aprameyā* (= Lévi); Notebook A (33.13): *aprameyaḥ*.

30. Read *dakṣinā* (= Lévi); Notebook A (33.14): *dakṣiṇa*. "*aprameyā dakṣiṇā*: la récompense est sans mesure" [Lévi, p. 176.5].

31. *Ugrasūtra*. See Lévi p. 162, fn. 2. Pāli *Ugrasutta* is found in *AN* 8.21, IV, pp. 208-212; its Ch. correspondance is also available, Ch-*MĀ*. 38 *Zhōngāhánjīng* 『中阿含經』第三八經「郁伽長者經」(*Yùqiéchángzhě jīng*) (T 26(38), vol. 1, 479c11-481b12), cf. Chung/Fukita 2011: s.v. *MĀ* 38, pp. 69-70. This sūtra does not correspond to our quotation in the *KVU*. Rather, *AN* 4.51, *Puññābhisanda* (II. p. 54-56) has a parallel passage: *Cattāro'me bhikkhave puññābhisandā kusalābhisandā sukhassāhārā sovaggikā sukhavipākā saggasaṃvattanikā iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattanti. Katame cattāro? Yassa bhikkhave bhikkhu cīvaraṃ paribhuñjamāno appamāṇaṃ cetosamādhiṃ upasampajja viharati. Appamāṇo tassa puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati. Yassa bhikkhave bhikkhu piṇḍapātaṃ paribhuñjamāno ... sukhāya saṃvattati. [p. 55] yassa bhikkhave bhikkhu senāsanaṃ paribhuñjamāno ... sukhāya saṃvattati. Yassa bhikkhave bhikkhu gilānapaccayabhesajjaparikkhāraṃ paribhuñjamāno appamāṇaṃ cetosamādhiṃ upasampajja viharati, appamāṇo tassa puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati.* This text explains "four" flood of merits (*cattāro puññābhisandā*) such as "*cīvara* (robe), *piṇḍapāta* (alms-food), *senāsana*/

pasya[32] Ugra (70r.5) bhikṣu[33] cīvareṇa prāvṛtena apramāṇaṁ samādhim upasaṃpadya viharati | aprameya[34] tasya puṇyasya puṇyābhiṣyandaḥ kuśalābhiṣyandaḥ sukhasyāhāraḥ[35] |

tathā pi(70v.1)ṇḍapāta{{sya}}śayanāśanaglānapratyayabhaiṣajya[36] paribhukt<v>ā apramāṇaṃ samādhim upasaṃpadya viharati |

tadyathā | Ugra <gṛha>pate[37] sāṃ<bahulā>[38] mahānadya {|} ekībhāvaṃ gacchaṃti

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śayanāsana (bed and bench), and *glānapaccayabhesajja*/*glānapratyayabhaiṣajya* (requisites and medicines)" as is mentioned in the *KVU*.

Furthermore, *AN* 5.45, *Abhisanda* (III. pp. 51-53) lists "five" flood of merits in almost identical passages: *Pañc' ime bhikkhave puññābhisandā kusalābhisandā sukhassāhārā sovaggikā sukhavipākā saggasaṃvattanikā iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattanti. Katame pañca? Yassa bhikkhave bhikkhu cīvaram paribhuñjamāno appamāṇam cetosamādhim upasampajja viharati, appamāṇo tassa puññābhisando kusalābhisando sukhassāhāro sovaggiko sukhavipāko saggasaṃvattaniko iṭṭhāya kantāya manāpāya hitāya sukhāya saṃvattati. Yassa bhikkhave bhikkhu piṇḍapātam paribhuñjamāno ... Yassa bhikkhave bhikkhu vihāraṃ paribhuñjamāno ... Yassa bhikkhave bhikkhu mañcapīṭhaṃ paribhuñjamāno ... Yassa bhikkhave bhikkhu gilānapacchayabhesajjaparikkhāraṃ paribhuñjamāno ...*

32. For *paśya*; Notebook A (33.14): *paśya* (= Lévi).

33. For *bhikṣuś* = Notebook A (33.14).

34. For *aprameyas* (= Lévi; Notebook A (33.15): *aprameyaḥ*).

35. Notebook A (33.16): *puṇyābhiṣyandaḥ* <<*kuśalā'bhiṣyandaḥ*>> *su* x *khasyoddhā* [→ *syāhā*] *raḥ* | ("x" indicates a letter erased by the scribe; "*syāhā*" is a emendation for -*syoddhā* by the scribe).

The expression "*(puṇyasya) puṇyābhiṣyandaḥ kuśalābhiṣyandaḥ sukhasyāhāraḥ*" (= Pāli: *puññābhisandā kusalābhisandā sukhassāhārā*) along with a simile of five rivers is found in *SN* Abhisanda, V, pp. 399-402, esp. 401, 10-14: *Imehi kho bhikkhave, catūhi puññābhisandehi kusalābhisandehi samannāgatassa ariyasāvakassa na sukaraṃ puññassa pamāṇam ganetum. "Ettako puññābhisando kusalābhisando sukhassahāro"ti. Atha kho "asaṅkheyyo appameyyo mahāpuññakkhandho" tveva saṅkham gacchati. Seyyathāpi bhikkhave, yattimā mahānadiyo samsdandanti samenti. Seyyatthīdam Gaṅgā Yamunā Aciravati Sarabhū Mahī. tattha na sukaram udakassa pamāṇam ganetuṃ "ettakāni udakāḷhakānīti vā ettakāni udakāḷhaka satānīti vā ettakāni udakālhakasahassānīti vā. " Atha kho "asaṅkheyyo appameyyo mahāudakakkhandho"tveva saṅkham gacchati*; Ch-*SĀ*. the *Záāhánjīng*『雜阿含經』卷第三十「潤澤經」(*Rùnzé jīng*), (T 99(841), vol. 2, 215a14-29):（八四一）次經亦如上説。差別者。「如是聖弟子四種福德潤澤。善法潤澤。攝受稱量功德。不可稱量爾所果福．爾所果．爾所福果集。然彼得衆多福利。是大功德聚數。譬如五河合流。謂恒河(*Gaṅgā*)．耶菩那(*Yamunā*)．薩羅由(*Sarayu*)．伊羅跋提(*?Ajiravatī*)．摩醯(*Mahī*)。於彼諸水無能度量百瓶．千瓶．百千萬瓶者。然彼水多。是大水聚數。如是聖弟子成就四功德潤澤者。無能度量其福多少。然彼多福。是大功德聚數。是故。諸比丘。當作是學。我當成就於佛不壞淨。於法．僧不壞淨。聖戒成就。」; *do*. 卷第三十六「歡喜經」(*Huānxǐ jīng*), (T 99(999), vol. 2, 261c23-262a3):（九九九）常受快樂。無有窮極。以斯福業及福果福報。悉皆入於大功德聚數。譬如五大河合為一流。所謂恒河．耶蒱那．薩羅由．伊羅跋提．摩醯。如是五河合為一流。無有人能量其河水百千萬億斗斛之數。彼大河水得為大水聚數。我亦如是。所作功德果．功德報不可稱[262a]量。悉得入於大功德聚數。(see also T 99(1134)「潤澤經」(*Rùnzé jīng*), 299b9-15). As is noted by Lévi, the name Āryavatī is not found anywhere, see *MW* s.v. ajiravatī; cf. *BHSD* s.v. "n. of a river: Karmav 162.14; prob. false Sktization for Pali Aciravati = BHS Ajiravati, q.v., (thru a MIndic *Ayiravai, •Artyavai); cf. Levi's note, Which states that It is the same river as the Hiranyavati (q.v.; on what evidence I do not know)." See the *Fānfànyǔ*『翻梵語』(T 2130, vol. 54, 1044b15): 阿｛日+旨｝羅婆提　亦云阿｛日+旨｝羅・阿夷羅和帝・譯曰遲流 ("A-shi-ra-ba-dai. Also; a-shi-ra, a-i-ra-wa-tai. Transl.: aira is slow stream. *Ajiravatī*") or (1044b18) 阿夷羅跋提河・應云阿夷羅婆底・譯曰阿夷羅者迅流婆底者有 ("A-i-ra-batsu-dai ga. Should say: a-i-ra-batsu-tai. Transl.: aira is rapid stream, batei is have. *Ajiravatī*"). [ed. by L. Chandra 2007:195-196.]

36. For -*śayanāsana*- and -*bhaiṣajyaṃ*.

37. Omission by dittography ? (*Ugra gr/grahapate*).

38. Lévi emends: *sambahulā*; Notebook A (33.18): *ugrapate sāṃ*.

<|> na sakyaṃ[39] tad udakaṃ (70v.2) parisaṃkhyetuṃ[40] |

SL162.12 atha ca punar aprameyo 'saṁkhyeyo maOhān udakaskandha iti saṁkhyā[41] gacchanti |[42]

katamā mahānadyaḥ | Gaṅgā Yamunā Sarayū Āryavatī Mahī[43] <|> (70v.3) na śakyaṃ tadadukam[44] parisaṃkhyātuṃ |

atha ca punar apraOmeyo 'saṃkhyeyo mahān udakaskandhaḥ sakhyāṃ[45] gacchati[46] |

evam eva Ugra pasya[47] bhikṣuś cīvaram paribhu(70v.4)jann[48] apramāṇaṃ samādhim upasaṃpadya viharati |

evam piOṇḍapātaśayanāśanaglānabhaiṣajyaṃ[49] paribhujann apramāṇaṁ samādhim upasa(ṃ)padya viharati | apramāṇa(70v.5)s tasya puṇyasya puṇyābhisyandasya[50] kuśalābhisyandasya[51] sukhasyāhāraḥ |

evam eva pudgale (')pi tāvac chīlavatya asmākaṃ dattam aprameyaphalaṃ bhavati | tathā ārāmadāna(71r.1)vihāradānāni |

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39. For *śakyaṃ*. Notebook A (33.19): *na śakyante*.

40. Originally written as *khyo-*; then vowel sign on the right side alone is erased, resulting in *-sakhyetuṃ*; Notebook A (33.19): *parisaṃkhyātum* → *parisaṃkhyetum* (rewritten, namely long vowel sign *ā* is cancelled and *e* vowel sign is added). Read *parisaṃkhyātuṃ*.

41. For *saṁkhyāṃ*.

42. Originally written as *visarga*; then it is rewritten to *daṇḍa*.

43. As to the names of five great rivers and a loss of their former names joining as one ocean, see for instance *AN Pahāradasutta*, IV, 198-199 as is referred by Levi [p. 162, fn. 2] (= *KhN*, *Udāna*, *Uposathasutta*, pp. 53-54): *Puna ca paraṃ bhante, yā kāci mahānadiyo, seyyathīdaṃ: Gaṅgā, Yamunā, Aciravatī, Sarabhū, Mahī, tā mahāsamuddaṃ patvā jahanti purimāni nāmagottāni, mahā[p. 199]samuddo tveva saṅkhaṃ gacchanti.*

44. For *tadudaka-*.

45. For *saṃkhyāṃ*.

46. Lévi emends: *gacchanti*; Notebook A (34.2): *gacchati*. As to the merit(s) being immeasurable (*aprameya*) and innumerable (*asamkhyeya*), see *AN* II. p. 55, 19-24: *Seyyathāpi bhikkhave mahāsamudde na sukaraṃ udakassa pamāṇaṃ gahetuṃ — ettakāni udakāḷhakānīti vā ettakāni udakāḷhakasatānīti vā udakāḷhakasahassānīti vā ettakāni udakāḷhakasatasahassānīti vā. Atha kho asaṅkheyyo appameyyo mahā-udakakkhandho tveva saṅkhaṃ gacchati.* = *AN* III. p. 52, 16-21.

See also *SN Abhisanda* V, pp. 399-402, esp. p. 400, 3-18: *Imehi kho bhikkhave, catūhi puññābhisandehi kusalābhisandehi samannāgatassa ariyasāvakassa na sukaraṃ puññassa pamāṇaṃ gaṇetuṃ. "Ettako puññābhisando kusalābhisando sukhassahāro"ti. Atha kho "asaṅkheyyo appameyyo mahāpuññakkhandho" tveva saṅkhaṃ gacchati. Seyyathāpi bhikkhave, mahāsamudde na sukaraṃ udakassa pamāṇaṃ gaṇetuṃ "ettakāni udakāḷhakānīti vā ettakāni udakāḷhaka satānīti vā ettakāni udakāḷhakasahassānīti vā." Atha kho "asaṅkheyyo appameyyo mahāudakakkhandho"tveva saṅkhaṃ gacchati.* A parallel to this passage is found in Gāndārī text, see fn. 53 below.

47. For *paśya*; Notebook A (34.2): *paśya* (= Lévi).

48. Originally rewritten as *jā-*; then long vowel sign *ā* on the right side is cancelled.

49. For *-śayanāsana-*.

50. For *puṇyābhiṣyandaḥ* (= Notebook A (34.5)), cf. 70r.5.

51. For *kuśalābhiṣyandaḥ* (= Notebook A (34.5)) cf. 70r.5.

SL163 Velāmasūtre[52] | Dakṣiṇāsūtre[53] vistaraḥ pratyavagantavyaḥ |

tathā pariṇirvṛtasya[54] Bhagavataḥ stūpe kṛtāyāḥ pūjāyāḥ aprameyo vipākaḥ <|>
SL163.3 yathoktaṃ Karmavi(71r.2)bhaṅge daśānusaṃsā[55] Tathāga<<ta>>pūjāyāḥ[56] <|>

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52. On *Velāmasūtra*. A text of this title is as follows: Pāli *AN* IX.20, *Velāmasutta*, IV, 392-396 = Ch-*EĀ*. *Zēngyīāhánjīng*『増壹阿含經』卷第十九「趣四諦品(*Qùsìdì pǐn*)」第三 (T 125(27.3), vol. 2, 644b-); Ch-*MĀ*. *Zhōngāhánjīng*『中阿含經』第百五十五経「須達多経」(*Xūdáduōjīng*) (T 26(155), vol. 1, 677a8-678a22);『佛説三歸五戒慈心厭離功德經』(*Fóshuō Sānguīwǔjiècíxīnyànlígōndéjīng*) 失譯 [translator unknown] (T 72, vol. 1, 878a-879a),『佛説須達經』(*Fóshuō Xūdájīng*) 求那毘地譯 [tr. by Guṇavṛddhi] (T 73, vol. 1, 879a-880a),『佛説長者施報經』(*Fóshuō Chángzhěshībàojīng*) 法天譯 [tr. by Dharmadeva] (T 74, 880a-882a). Although the *Velāmasūtra* both in Pāli and Chinese describes a merit of donations and the Buddha himself says that what is greater than the giving of alms, exact corresponging passage is unclear. For further information on this sūtra see Chung/Fukita 2011: s.v. *MĀ* 155, p. 136.

53. On *Dakṣiṇā(vibhaṅga)sūtra*. Although this text is referred to as simply '*Dakṣiṇāsūtra*', it might be identical with the '*Dakṣiṇāvibhaṅgasūtra*. This sūtra is already quoted in the *KV* § 32 (SL p. 61.5; Kudo 2004: 122-123 and NOTE 40, pp. 265-266) and in *KVU* (SL p. 156.13; Kudo 2010: 78 and fn. 49). Texts: Pāli *MN* no. 142 *Dakkhiṇāvibhaṅgasutta* (III. 253-257), Ch-*MĀ* 180 *Zhōngāhánjīng*『中阿含經』第百八十経「瞿曇彌経」(*Qútánmíjīng*), T 26(180), vol. 1, 721c21-723a7;『佛説分別布施経』(*Fóshuō fēnbiébùshījīng*) 施護訳 [tr. by Dānapāla], T 84, vol. 1, 903b20-904b23; for further information on this text, cf. Chung/Fukita 2011: s.v. *MĀ* 180, pp. 153-154.

Fragmentary text in Gādhārī is found, see Strauch 2008: Frag. 1, parts 1-3, pp. 19-22. Especially Frag. 1, part 2, lines 2-4 (pp. 21-22) preserves a corresponding passage to *AN* II. p. 55 (see above fn. 46) but it is not found in present Pāli *Dakkhiṇāvibhaṅgasutta* (as to Fragment 01, see: http://www.geschkult.fu-berlin.de/e/indologie/bajaur/cat/01/index.html): [l. 2] ... *[ṣati me] anaṃda saṃghaǵada dhakṣina yaṣa na sukar[o]* [l. 3] *puṃñasa pramano grahetu etao puñati[va] puña gamodiva puṃñavisadodi* [l. 4] *va asa mahado puñakaṃdho aprame tveva saṃ[kha gacha]ti*.

In several versions of the *Dakṣiṇāvibhaṅgasūtra*, a corresponding passage concerning the donation of robe, etc., is as follows: Pāli *MN*, III, 254, 6ff.: *Evam etaṃ Ānanda; evam etaṃ Ānanda, Yaṃ h' Ānanda, puggalo puggalaṃ āgamma Buddhaṃ saraṇaṃ gato hoti, dhammaṃ saraṇaṃ gato hoti, saṅghaṃ saraṇaṃ gato hoti. imass', Ānanda, puggalassa iminā puggalena na suppatikāraṃ vadāmi, yad idaṃ abhivādanapaccuṭṭhānaañjalikammaṃ sāmīcikammaṃ cīvarapiṇḍapātasenāsanagilānapaccayabhesajja-parikkhārānuppadānena.* ...; Ch-*MĀ* 26(180) *Qútánmíjīng* (vol. 1, 722a9-12, 17-19, b26-27):「阿難。我亦於大生主瞿曇彌多所饒益。所以者何。大生主瞿曇彌因我故。得自歸於佛．法及比丘衆。 ... 此人供養於彼人至盡形壽。以飲食．衣被．床榻．湯藥及若干種諸生活具。不得報恩。 ... 此十四私施得大福。得大果。得大功德。得大廣報。」(*Fóshuō fēnbiébùshījīng* [T 84] does not have this sentence.)

54. For *parinirvṛtasya*.

55. for *daśānuśaṃsās* [*ś* > *s*; omission of *ḥ*].

56. In the present *KV*, we do not have a section titled as '*Tathāgatapūja* (scrifice to Tathāgata).' In the Skt. *KV*, sections from § 62 onwards deal with the ten merits of several kinds of donation; among these, there are only two sections wherein 'tathāgata' is specifically mentioned: § 62 *Tathāgatacaityāñjalikarma-praṇipāta* ([ten merits of] salutation and worship to Tathāgata's *caitya*, 如來塔合掌恭敬, especially at four holy places) [this section corresponds to Ch-5 § 75 [895b8-13], Ch-6 § 75 [899c12-17], Tib-1 § 78, Tib-2 § 63 and Tib-3 § 57]; and § 63 *Tathāgatacaityavandanā* ([ten] merits of worship to Tathāgata's *caitya*, 如來塔合掌禮拜) [corresponding to Ch-5 § 65 [894c1-6], Ch-6 § 76 [899c17-22], Tib-1 § 79, Tib-2 § 64 and Tib-3 § 58], cf. as to a comparative table of sections among several versions of the *KV* see Kudo 2008: 369-372. In these sections, such a statement that a merit (or fruit) of act is inmeasurable is not found. (As to the merits of vowing and paying a homage to Tathāgata's *caitya* at four holy places, various versions of the *Parinirvāṇa-sūtra* describe the merits, see Kudo 2004: NOTE 68, pp. 307-8.)

As to the donation to Tathāgata's *caitya*, we have a different recension of the Skt. *KV* represented in MS [C]; in this MS although a text in question is partly missing, a section which is not found in the present Skt. *KV* is included: § (1) *Tathāgatacaityapratiṣṭhāpana* ([eighteen(!) merits of] concecrating a Tathāgata's *caitya*). This section corresponds to Ch-6 § 87 [900b17-25], Tib-1 § 90, Tib-2 § 73 and Tib-3 § 69 (not corresponding to Ch-5), see Kudo 2004: 218. I dealt with the passages found in the *KV* wherein a merit or an act is related to a stūpa; those passages are restricted to appear only in Skt. *KV*, Ch-5, Ch-6, and Tib-1~3,

<|> ki[57] kāraṇaṃ | yaḥ ○ kaścid dānapati[58] sa mahābhogavatāṃ[59] vā prārthayataḥ[60] dānaṃ dadati[61] | svargasukhaṃ vā cintaya[62] mo<<kṣa>>nimi(71r.3)ttaṃ vā <|> tac ca sarvam uktaṃ <|> yathā mahābhogeś[63] ca bhavati | sva○rgeṣūpapadyate | ṣiprañ[64] ca pariṇirvāti[65] | evam aprameya[66] stūpe kṛtādhikārasya vipākaḥ |

(to be continued)

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namely the second group [i.e., enlarged text] of the *Karmavibhaṅga*-class (Kudo 2008: 364-366).

Cf. A relief in hidden base of Borobudur, No. 124 panel [right], has an inscription '*caityavandana*', see Lévi 1932: plate [spécimens] II and p. 84-5, fn. 3.

57. For *Kiṃ*.

58. For *dānapatiḥ* [omission of *visarga*].

59. For *-vattāṃ*.

60. Lévi emends: *prārthayan*; Notebook A (34.10): *prārthayataḥ*.

61. For *dadāti*.

62. Read *cintayan*.

63. Scribal error for *mahābhogaś*; Notebook A (34.11): *mahābhogeś ca* (--> *gaś ca*) [a vowel sign *-e* is cancelled].

64. For *kṣiprañ*.

65. For *parinirvāti*.

Three merits enumerated here, namely "*mahābhogaś ca bhavati, svargeṣūpapadyate, kṣiprañ ca parinirvāti*," are a part of stock phrase of the *KV*, especially of the recension of remarkably enlarged texts having more than eighty sections such as the *KV*, Ch-5, Ch-6, and Tib-1~3 (Pāli text and Ch-1~4 have only fourteen sections of karma and its results). These are last three merits among ten (in MS [A] and [C] 9th merit reads consistently "*svargeṣūpapadyate*" while in MS[B] it reads "*svarge copapadyate*"). Ch-5 reads: 八者具大福報。九者命終生天。十者速證涅槃。; Ch-6. 八崇貴（尊貴）自在。九生天自在。十速證圓寂。; Tib-1 and 3. *longs spyod che bar 'gyur ba dang| mtho ris su skye bar 'gyur ba dang | myur du yongs su mya ngan las 'da' ba ste* |; Tib-2. *spyod pa mang po yin | mtho ris su skye ba yin | mya ngan las 'das bar 'gyur ba yin* |

66. For *aprameyaḥ*.

References and Abbreviations:

BHS(D, G) = Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary*, 2 vols., New Haven 1953: Yale University Press; Reprint: Delhi, ²1970: Motilal Banarsidass.

CPS = Ed. by E. Waldschmidt, *Das Catuṣpariṣatsūtra, Eine kanonische Lehrschrift über die Begründung der buddhistischen Gemeinde*, Teil I–III, Berlin 1952-62 (Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin, Klasse für Sprachen, Literatur und Kunst, 1952.2, 1956.1, 1960.1).

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Dutt *Gilgit Manuscripts*. Vol. I Srinagar 1939; Vol. II (.1) Srinagar 1941; Vol. II.2 Calcutta 1953; Vol. II.3 Calcutta 1954; Vol. III.1 Srinagar 1947; Vol. III.2 Srinagar 1942; Vol. III.3 Srinagar 1943; Vol. III.4 Calcutta 1950; Vol. IV Calcutta 1959. [*Bhaiṣajya-vastu is* in GM III.4, p. 159-210.]

KV = *Karmavibhaṅga.*

KVU = *Karmavibhaṅga-upadeśa.*

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MPS = Ed. by E. Waldschmidt, *Das Mahāparinirvāṇasūtra, Text in Sanskrit und Tibetisch, verglichen mit dem Pāli nebst einer Übersetzung der chinesischen Entsprechung im Vinaya der Mūlasarvāstivādins, auf Grund von Turfan-Handschriften*. Teil I–III. Berlin 1950–1951 (Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin, Klasse für Sprachen, Literatur und Kunst [up to 1949: Phil. -Hist. Kl.] 1949.1, 1950.2, 3).

Notebook = Notebook transcribing Manuscript A of the *Karmavibhaṅga*, No. 5-265 (microfilm B94/3), pages 34 (National Archives of Nepal).

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SL = Sylvain Lévi 1932.

T = *Taishō Shinshū Daizōkyō* 大正新脩大藏經, ed. J. Takakusu, K. Watanabe, Tokyo, 1924–34.

Pāli text: Editions of the Pali Text Society (unless otherwise indicated).

Abbreviations of other versions of the *KV*:

MS[A]: Ms.-No. 4-20.

MS[B]: Ms.-No. 5-141 (first three folios, Diwakar Acharya/Kudo 2006), Ms.-No. 1-1697 (fourth to end)

MS[C]: appended to [B] (No. 1-1697)

(all are preserved at the National Archives of Nepal, Kathmandu)

Ch-1: *Fóshuō Dōudiàojīng*『仏説兜調經』失訳 [translator unknown], [265-316 CE.] (T 78, vol. 1, 887b5-888b11).

Ch-2: *Zhōngāhánjīng*『中阿含經』第百七十経「鸚鵡経」(*Yīngwǔjīng*), 瞿曇僧伽提婆 (Gautama Saṃghadeva), [397-398 CE.] (T 26(170), vol. 1, 703c21-706b11).

Ch-3: *Fóshuō Yīngwǔjīng*『仏説鸚鵡經』 (求那跋陀羅 (Guṇabhadra), [435-443 CE.]) 曇摩難提 (Dharmanandin) [384-5 CE.] (T 79, vol. 1, 888b16-891a13).

Ch-4: *Fóshuō Jìngyìyōupósāisuǒwènjīng*『仏説淨意優婆塞所問經』, 施護 (Dānapāla), [982-1017 CE.] (T 755, vol. 17, 588c9-590b7).

Ch-5: *Fówéishǒujiāzhǎngzhěshuōyèbàochābiéjīng*『佛爲首迦長者説業報差別經』, 瞿曇法智 (Gautama Dharmaprajña), [582 CE.] (T 80, vol. 1, 891a18-895b21) [= Lévi: Chg].

Ch-6: *Fēnbiéshànèbàoyìngjīng*『分別善惡報應經』, 天息災 (Tiānxīzāi), [982-1000 CE.] (T 81, vol. 1, 895b26-901b19) [= Lévi: Cht].

Tib-1~3. see Kudo 2004: xx-xxi.

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<Key words: *Karmavibhaṅga*, *Karmavibhaṅgopadeśa*, Nepalese manuscript, Sylvain Lévi>

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The *Karmavibhaṅgopadeśa*: A Transliteration of the Nepalese Manuscript A (5)[1]

Noriyuki KUDO

CONVENTIONS:

( )	restored *akṣara*(s)
[ ]	damaged *akṣara*(s)
< >	omitted (part of) *akṣara*(s)
{ }	superfluous *akṣara*(s)
{{ }}	erased *akṣara*(s)
« »	interlinear insertion
+	one lost *akṣara*
..	one illegible *akṣara*
.	illegible part of an *akṣara*
*	*virāma*
’	*avagraha*
;	a sign for fulfilling a blank

TRANSLITERATION:

SL163.8 na yathānye(71r.4)ṣā[2] vākyānā[3] devadattam ane<na> gṛhṇaṃti | a<<ka>>smākaṃ[4] ya;[5] ○ stūpe dattam apaharati | tasyāparimāṇaṃ pāpaṁ teṣām upamāṇaṃ na teṣā[6] pramāṇaṃ kriyati[7] | yat{a} ki(71r.5)ñcid asmiṃ pṛthavīmaṇḍale[8]

1. As to proceeding parts of this transliteration see Kudo 2009, 2010, 2011 and 2012. For convenient reference to Lévi's edition, the pagenumber and line are given in the left margin using the abbreviation “SL” (= Sylvain Lévi). I would like to express my thanks to Dr. Diwakar Acharya who gave me information about the “Notebooks’ transcribing the original manuscripts and supplied the images of them. Needless to say, any errors that remain are of my own.

2. For *yathānyeṣāṃ*.

3. For *vākyānāṃ*.

4. Lévi: *a. ka. smākaṃ* (Sic. ms.); Notebook A (34.13): *a-ka-smākaṃ*. Read *asmākaṃ*.

5. Here is a sign consistently used for fulfilling a blank especially before a binding hole and at the end of line; however, it should be read as *visarga*.

6. For *teṣāṃ* [additional *anusvāra* before class nasal].

7. For *kriyate*.

8. For *pṛthivī°*.

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sarvasatvānāṃ hiraṃṇyasuvarṇṇaṃ[9] dhanadhānyaṃ vastrālaṁṅkārādīnāṁ[10] tasya sarvasya yaḥ kaścid apahāraṃ karoti | tasmāt pāpāt prabhūtataraṃ pā(71v.1)paṃ ya[11] stūpe dattam apaharati |

163.13 eṣo 'smākaṃ siddhāntaḥ | yaḥ[12] stūpe dattaṃ tat{a} stūpa eva yojyaṃ | yaḥ[13] saṃghe tat saṃgha evopayojyaṃ | eṣa svaśiddhāntaḥ[14] pratiṣṭhāpitaḥ |

163.15 yathā'(71v.2)smākaṃ Bhagavān* {|} tiṣṭhati tasmiṃś ca kṛtaḥ adhikā○raḥ aprameyavipākaḥ | kathaṃ punar bāhyā ye devās teṣāṃ datte kiṃ puṇya[15] phalata <|> evaṃ saṁpratipannaḥ | (71v.3) buddhaḥ pariṇirvṛtaḥ[16] asmākaṃ devā tiṣṭhanti |

163.19 e○vañ ca brūmaḥ | yas tiṣṭhati yed[17] eva bhaktā vā dhūpaṃ vā puṣpam vā gandhaṃ vā dīpam vā bhojanam vā vastram vā a(71v.4)laṅkāram vā hiraṇyam vā suvarṇṇam vā prayacchanti ki○m ajaṃ[18] hastena hastaṁ na pratigṛhnanti[19] |

163.22 atha na pratigṛhnanti <|> buddhasya teṣāñ ca kaḥ prativiśeṣa(71v.5)ḥ |

atha mataṃ <|> devānāṃ vārccās[20] teṣāṁ pratikṛtayaḥ pujyaṃnti[21] |asmākam api buddhasya dharmaśarīraṃ tiṣṭhati | gunāś[22] ca pujyante[23] | pratimāstūpāyāś[24] ca dhūpaṃ gandhaṃ pra{{..}}[25](72r.1)tiyacchanti[26] | evaṃ kṛte 'smākaṃ eva datte stūpeṣu praṇyam[27] asti pujyate[28] yasmān na pratigṛhnanti[29] tasmān nāsti devā[30] |

163.27 athāsti kasmān na pratigṛhnanti[31] |

kiṅ kāraṇaṃ | u(72r.2)ktaṃ Bhagavatā[32] <|>

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9. For *hiraṇya°* [additional *anusvāra* before class nasal].
10. For *°ālaṅkārādīnāṃ* [additional *anusvāra* before class nasal].
11. For *yaḥ* [omission of *visarga*].
12. Read *yat* as is emended by Lévi; Notebook A (34.17): *yaḥ*.
13. Read *yat* as is emended by Lévi; Notebook A (34.18): *yaḥ*.
14. For *svasiddhāntaḥ* [*s* > *ś*].
15. For *puṇyaṃ* [omission of *anusvāra*].
16. For *parinirvṛtaḥ* [*n* > *ṇ*].
17. A scribal error for *yad*.
18. For *ayaṃ* [*y* > *j*].
19. Read *pratigṛhṇanti* [*hṇ* > *hn*; 3rd, pl]. Lévi emends: *pratigṛhṇāti* [3rd, sg]; Notebook A (34.24): *pratigṛhṇanti* [3rd, pl].
20. For *vārcās* (*vā* + *arcās*).
21. Read *pūjyante* [*ū* > *u*] as is emended by Lévi; Notebook A (34.26): *pūjyanti*.
22. For *guṇāś*. [*ṇ* > *n*].
23. Read *pūjyante* [*ū* > *u*].
24. Lévi emends: *pratimāsu yac ca*; and notes (163, fn. 3): Ms. *pratimāstūpāyāś ca* = Notebook A (34.27).
25. Here is one letter erased.
26. Lévi edits: *dhūpaṃ gandhaṃ puṣpaṃ pratiyacchanti* = Notebook A (ibid.). However, *puṣpaṃ* is not found in the manuscript.
27. For *puṇyam* [*pu* > *pra*].
28. For *pūjyante*. [*ū* > *u*].
29. For *pratigṛhṇanti* [*hṇ* > *hn*].
30. For *devāḥ* [omission of *visarga*]. Lévi emends: *devāḥ*; Notebook A (34.29): *devāḥ*.
31. For *pratigṛhṇanti* [*hṇ* > *hn*].
32. Source unknown.

trayāṇāṃ samavāyena dakṣiṇā mahāphaOlā bhavati | yadi tāvad dāttā[33] bhavati | yac ca dravyaṃ dātavyaṃ hira{ṇa}ṇyasuvarṇṇādi tac ca bhava;(72r.3)ti | ye dekṣinīyāḥ[34] pratigrāhakāḥ {|} devā manuṣyā O vā evan teṣāṃ trayāṇām api samavāyair nna[35] [SL 164] dānaprati{nā}dānaṃ hastena hastaṃ dattaṃ mahāphala[36] (72r.4) bhavati |

yady āṣṭi eva kiñ ca na pratigṛhnanti[37] taOd bhaktānāṃ |

atha pratigṛhnanti[38] tad bhaktānāṁ |

atha na pratigṛhnanti[39] kiṃ kṛtvā :|

atha yuktaṃ(72r.5)ñ[40] ca bhaktānāṃm[41] eva[42] krodha[43] kāraṇaṃ |

atha teṣāṃ sataṃ[44] nāsmākaṃ deva[45] kruddha iti | ucyate | yadi na kruddhāḥ kiṃm[46] atha[47] na pratigṛhnanti[48] | tasmān nāsti sa <|> idaṃ tṛtīyaṁ (72v.1) kāraṇaṃ |

164.6 yac ca teṣān[49] devānāṃ devabhaktāḥ suvarṇṇaṃ hiraṇyam vā pādamūle prayacchanti | eva[50] devasya ko bandhana[51] iti | taṃ[52] yadi tasya dhūpeṣu puṣpeṣu gandheṣu vā mālyā(72v.2)kāre[53] vopayujyati[54] | yena tu dattam tasya puṇyaphaOlam asti | atha ta[55] dravyam anyair eva gṛhītaṃ <|>

yo dātā tasya puṇyaphalaṃ nāsti <|> ye ca gṛhnanti[56] va(72v.3)yaṃ devabhaktā devapādopajīvina devo vayaṃñ[57] ceOkam iti | teṣāṁm[58] adattādane aiśvaryya deva

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33. For *dātā*.
34. For *dakṣiṇīyāḥ* [a scribal error for *da* > *de*; *ṇ* > *n*].
35. For *na*.
36. For *mahāphalaṃ*.
37. For *pratigṛhṇanti* [*hṇ* > *hn*].
38. For *pratigṛhṇanti* [*hṇ* > *hn*].
39. For *pratigṛhṇanti* [*hṇ* > *hn*].
40. Additional *anusvāra* insertion before a class nasal.
41. Additional *anusvāra* insertion.
42. Read *evaṃ* as is emended by Lévi; Notebook A (34.36): *evaṃ*.
43. For *krodhaḥ* [omission of *visarga*].
44. Read *satyaṃ* as is emended by Lévi; Notebook A (34.36): *satyaṃ*.
45. For *devaḥ* [omission of *visarga*].
46. Additional *anusvāra* insertion.
47. For *arthaṃ*.
48. For *pratigṛhṇanti* [*hṇ* > *hn*].
49. For *teṣāṃ* [class nasal for *anusvāra*].
50. Read *evaṃ* as is emended by Lévi: *evaṃ*; Notebook A (34.39): *evaṃ* [*ṃ* is circled by a scribe].
51. Lévi emends: *devasya ko bandho va iti* ("alors quel rapport entre le dieu et vous" (p. 177.37) [what the relationship between God and you]); Notebook A (34.39): *bandhana*. Should it be read as *devasya ko bando na(ḥ) iti* (what the relationship between God and us)?
52. Lévi emends: *tad yadi*; Notebook A (39.40): *taṃ yadi*.
53. Lévi emends: *mālyakare*; Notebook A (34.40): *mālyā kare*.
54. For *vopayujyate* = Lévi; Notebook A (34.40): *vopayujyati*.
55. For *tad*.
56. For *gṛhṇanti*.
57. Additional *anusvāra* insertion before a class nasal.
58. Additional *anusvāra* insertion before a class nasal.

ca dravyāpahāre[59] | kiṅ kāraṇaṃ<<n*>> devadravyam anyena grā(72v.4)hyaṃ iha devasya {|} semo[60] vā devadravyaṁ gṛhyet* praOtiviśiṣṭo va <|> ni[61] ca devasya kaścit tulyaṁ[62] prāg eva visiṣṭataraś[63] ca <|>
te prativiṣṭatarāḥ[64] | ;

(72v.5) kiṅ kāraṇaṃ <|> yasmāt te tasya pranipātaṃ[65] kurvanti | devapādaiś ca svapanti <|> yadā te viśiṣṭatarāḥ kiṃm[66] arthaṃ deva[67] prasādyate |

164.17 atha tatra devadravyagrahane[68] pāpan[69] nāṣṭi <<|>> (73r.1) aṇyeṣām[70] api staskarāṇāṃ ye cauryeṇa jīvanti | ta[71] dravyaparasvāpahārañ ca kurvanti | teṣām api pāpan[72] nāsti |

164.19 atha mata[73] pitā putra[74] rājā prabhūtya[75] ca yathā dravyaṃ yathā caityadravyaṃ[76] pu(73r.2)tro gṛhnāti[77] | bhūtyaṃ[78] vā rājño dravyaṃ gṛhnanti[79] | tathā vayam aOpi <|>
evam apy ayuktaṃ | kiṅ kāraṇaṁ <|> putrasya tu pitur dravya[80] gṛhnato[81] mahān* pātakaḥ <|>

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59. This sentence is confused. Lévi emends: *teṣām adattadevaiśvarye devadravyāpahāre* ("Quelle raison ont-ils donc, sans avoir reçu la souveraineté au-dessus des dieux, de prendre le bien des dieux?" (p. 178, 4-5) [(Why were they so without receiving sovereignty over the gods, to take the property of the gods?)]); Notebook A (35.1): *<<teṣām adattādeva ai>>* {{.. ..}} *śvarya* {{..}} *deva* {{..}} *dravyāpahāre* |

60. A scribal error for *samo*.

61. Read *vā* | *na*.

62. Read *tulyaḥ* as emended by Lévi; Notebook A (35.2): *tulyaṃ*.

63. For *viśiṣṭataraś* [*ś* > *s*].

64. Read *prativiśiṣṭatarāḥ*.

65. For *praṇipātaṃ* [*ṇ* > *n*].

66. Additional *anusvāra* insertion before class nasal.

67. For *devaḥ* [omission of *visarga*].

68. For *-grahaṇe* [*ṇ* > *n*].

69. For *pāpaṃ* [class nasal for *anusvāra*].

70. For *anyeṣām* [*ny* > *ṇy*].

71. On the left side of this letter one straight stroke is found; is it meant for a vowel sign for *-e*? Notebook A (35.6): *taddravya-*.

72. For *pāpaṃ* [class nasal for *anusvāra*].

73. For *mātā*. Notebook A (35.7) gives alternative reading in square brackets: *ata mataṃ [mātā] pitā* (*ṃ* is circled by a scribe).

74. For *putro*.

75. Read *bhṛtyaś* ('servant of a king, a minister') as is emended by Lévi; Notebook A (35.7-8): *pra{{..}}bhṛtya ca [śca]*.

76. Read *paitryadravyaṃ* ('property of his father'). Lévi emends: *paitryaṃ dravyaṃ*; Notebook A (35.8): *caityadravyaṃ*. This reading is attested by its parallel expression "*bhūtyaṃ (→ bhṛtyo) vā rājño dravyaṃ*".

77. For *gṛhṇāti*.

78. Read *bhṛtyo*.

79. Read *gṛhṇāti* (3rd, sg.). Lévi emends so; Notebook A (35.9): *gṛhṇa(→ā){{n}}ti* (adding a long vowel sign after *akṣara hṇa* and canceling *n* of ligature *nti*).

80. For *dravyaṃ*.

81. For *gṛhṇato*.

164.23 a{{ta}}tha mataṁ (73r.3) rājā[82] bhūtyavad[83] dravyam iti |

ucyate | rājā adattānaṃ[84] O gṛhnamāṇaṃ[85] putra[86] ca pitā ca dadyāt{a} pitā prāg eva bhutyaṃ[87] | tasmād asmadartha[88] so (')yad[89] dṛṣṭāntaḥ <|> yaś[90] ca (73r.4) evaṃ saṃpratipannā vayaṃ devabhaktāḥ tatpādopajīOvinaś ca tasmād gṛhnāma[91] iti |

tac cāyuktaṃ | kiṅ kāraṇaṁ | na ca devabhaktā[92] te devadravyaṁ gṛ(73r.5)hnaṃti[93] | atha gṛhnaṃnti[94] na te tadbhaktā bhavaṃti | na kaścid bha{{kti}}ktimān* devadravyaṃ gṛhnāṃti[95] <|> na teṣā[96] devabhaktir bhavati | devadravye teṣāṁ bhaktir na teṣā[97] ki(73v.1)ñci popan[98] na vidyate |

164.31 ye [99]adattaṃ gṛhnaṃti[100] | kiṃ kāraṇaṃ <|> pūrvaṛṣibhiḥ mūle chinne tapau vṛkṣaṃ śākhāyāṃ[101] | yasya luptapitṛsneha[102] tasya itaro janaḥ |

etad uktaṃ bha(73v.2)vati | yo 'dattaṃ devadravyaṁ gṛhnātti[103] na tasya kiOñcid akaraṇīyaṁ | kiṅ kāraṇaṃ | na te bhaktimataḥ[104] | atha te bhakti(SL 165)mantaḥ <|> śatravaḥ kaivaṃ[105] pitā de(73v.3)vasya |

(To be continued)

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82. Lévi emends: *rāja-*; Notebook A (35.10): *rājā.*
83. Read *-bhṛtyavad.*
84. Read *adattānāṃ* = Notebook A (35.11).
85. For *gṛhṇamāṇaṃ* [*hṇ* > *hn*].
86. For *putraṃ.*
87. Read *bhṛtyaṃ*
88. For *-arthaṃ* = Notebook A (35.12).
89. Lévi emends:'yaṃ = Notebook A (35.12).
90. Lévi emends: *yac caivaṃ*; Notebook A (35.12): *yaś ca evaṃ.*
91. For *gṛhṇāma iti.*
92. Read *-bhaktās* = Notebook A (35.14).
93. For *gṛhṇaṃti* [*hṇ* > *hn*].
94. For *gṛhṇanti* [*hṇ* > *hn*].
95. Read *gṛhṇāti* (3rd, sg.) [*hṇ* > *hn*; additional *anuavāra* before class nasal].
96. For *teṣāṃ.*
97. For *teṣāṃ.*
98. Read *kiñcit pāpan.* A scribal error: the scribe might read a letter *t-* in the consonant cluster as a vowel sign of which is attached to the left side of *pā-* [*-t pā-* > *po-*]. Notebook A (35.12): *ñci po-* → *ñci<<t*>> pā-* (a vowel sign *-o* is cancelled).
99. Hiatus remains.
100. For *gṛhṇaṃti* [*hṇ* > *hn*].
101. Lévi reads: *tapovṛkṣaśākhyāyāṃ*; Notebook A (35.18): *tapau vṛkṣaṃ śākhyāyāṃ.* See Lévi's note [p. 164, fn. 1]: "Evidemment il y a ici une lacune que le ms. ne marque pas." However, there is no gap in the manuscript — either physically or in textual sequence.
102. For *-snehas*; Notebook A (35.18): *-sneha(ḥ).*
103. For *gṛhṇāti* [*hṇ* > *hn; tti.* a scribal error].
104. Read *bhaktimantaḥ* = Notebook A (35.19).
105. Lévi emends: *ke khyāpitā*; Notebook A (35.20): *ke vaṃ pitā* (*vaṃ* is underlined).

References and Abbreviations:

KV = *Karmavibhaṅga.*

KVU = *Karmavibhaṅga-upadeśa.*

Notebook = Notebook transcribing Manuscript A of the *Karmavibhaṅga*, No. 5-265 (microfilm B94/3), pages 34 (National Archives of Nepal).

SL = Sylvain Lévi 1932.

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Lévi, Sylvain

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<Key words: *Karmavibhaṅga*, *Karmavibhaṅgopadeśa*, Nepalese manuscript, Sylvain Lévi>

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The *Karmavibhaṅgopadeśa*: A Transliteration of the Nepalese Manuscript A (6)[1]

Noriyuki KUDO

CONVENTIONS:

( )	restored *akṣara*(s)
[ ]	damaged *akṣara*(s)
< >	omitted (part of) *akṣara*(s)
{ }	superfluous *akṣara*(s)
{{ }}	erased *akṣara*(s)
« »	interlinear insertion
+	one lost *akṣara*
..	one illegible *akṣara*
.	illegible part of an *akṣara*
*	*virāma*
'	*avagraha*
;	a sign for fulfilling a blank

TRANSLITERATION:

SL165.1 atha mataṃ <|> yathā amamas[2] tena teṣān dravye[3] na ;◯ prayojanaṃ | ucyate | asti keṣāṃcid devānāṃ śrutir yathā devajajñavidhvaṃsanaṁ[4] {|} pṛtthivyām[5]

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1. As to proceeding parts of this transliteration see Kudo 2009, 2010, 2011, 2012 and 2013. For convenient reference to Lévi's edition, the pagenumber and line are given in the left margin using the abbreviation "SL" (= Sylvain Lévi). I would like to express my thanks to Dr. Diwakar Acharya who gave me information about the "Notebooks' transcribing the original manuscripts and supplied the images of them. Needless to say, any errors that remain are of my own.
2. Read as is emended by Lévi: *yathāmamās*; Notebook (35.21): *yathā amāmas*.
3. Read as is emended by Lévi: *dravyaṃ*; Notebook (ibid.): *dravyaṃ*.
4. For *devayajña-* [-*y*- > -*j*-].
5. Lévi emends: *pṛthivyā*(*ḥ*); Notebook (35.23): *pṛthivyām*.

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a(73v.4)pahāraś ca kṛta iti | kasmān na te amamā[6] bhava◯nti | asmad[7] asmākam eva dattaṃ na devasya |

ucyate | dānapatinā kim arthaṁ <|> asmākam eva da(73v.5)ttaṃ <|> yasmād utsṛjya devasya dattaṃ[8] tasmān na yasmākaṃ[9] dattaṃ |

165.6 atha mataṃ <|> devasyaiva tuṣṭir yad vayaṁ gṛhnāmaḥ[10] | kim arthan devena sa dātā nokta eṣāṃ prayacchaiṣāṁ[11] dato[12] (74r.1) + + +[13] [bha]viṣyamīti |

yasmād dānrā[14] devena noktāḥ[15] | teś[16] ca gṛhītaṃ | tasmād dāttu[17] puṇyaphalaṃ[18] nāsti ye ca gṛhnanti[19] teṣām adattādānaṃ |

165.10 a<tha> mataṃ[20] <|> devasyeva[21] puṇye ca (74r.2) + + t.

tac cāyuktaṃ | ki[22] kāraṇaṃ <|> yasmā[23] devena taṃ[24] dra◯vyaṃ svayam eva gṛhya hastena hastaṃ teṣāṃ na pratipāditaṃ |

yathoktam Bhagavatā[25] <|>

trayāṇāṃ[26] samavāye(74r.3) + + [kṣ](i)nā[27] mahāphalā bhavati {{|}} eveti <|> [28]evaṃ kiṃ na ◯ dattaṃ <|> evaṃ caite viśiṣṭā[29] samāṇād[30] eva <|>

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6. Lévi emends: *kasmāt te 'mamā na*; Notebook (ibid.): *kasmān na te amamā*.
7. Read *asmād* = Lévi, Notebook (ibid.).
8. Lévi omits this word; but Notebook (35.25): *dattaṃ*.
9. A scribal error for *yusmākaṃ*.
10. For *gṛhṇīmaḥ* [1, pl.; *hṇ* > *hn*].
11. Lévi divides: *prayaccha eṣāṃ* = Notebook (35.26).
12. For *datto*.
13. A left side of folio no. 74 is broken; approximately three (l. 1), two (ll. 2-4), and five (l. 5) letters are lost. Consequently, the context is not clear.
14. Read *dātā* as is emended by Lévi; Notebook (35.27): *dātrā* [m.sg.I.].
15. Read *ukaḥ*.
16. For *taiś* [*-ai-* > *-e-*].
17. Read *dātuḥ* as is emended by Lévi = Notebook (35.28).
18. Notebook (ibid.): *puṇyaṃ phalaṃ*.
19. For *gṛhṇanti* [*-hṇ-* > *-hn-*].
20. Lévi emends; Notebook (35.29): *amataṃ* (*sic*.).
21. Read *devasyaiva*; Lévi reads: *devasya*; Notebook (ibid.): *devasya*. Originally written as *devā-* and then a long vowel sign is erased.
22. For *kiṃ*.
23. For *yasmād*.
24. Lévi: *tad*; Notebook (ibid.): *taṃ*.
25. Source unknown. This phrase appears in the *KVU*, see Lévi 163.28-9; Kudo 2013: 92-93.
26. For *trayāṇāṃ* [*-ṇ-* > *-n-*].
27. Read *samavāye(na da)kṣiṇā* (see abive fn. 25: = 72r); Notebook (35.31): *samavāyena – – nā*.
28. From here (SL 165.14) to next subject (165.21) [= 74r3-5], Lévi skips his translation [p. 179]: [Le texte est trop corrompu ici pour permettre une traduction; l'auteur passe à la question des pèlerinages aux eaux sacrées] (The text is too corrupt to allow a translation here, the author goes to the question of pilgrimages to sacred rivers).
29. For viśiṣṭāḥ [drop of *visarga*].
30. For *samānād* [*-n-* > *-ṇ-*].

ucya<te> <|> pa{{dha}}radravyāpahāram api kariṣyati | asti ca ke(74r.4) + + + nānāpi[31] jīvanti | tat* paradravyam aśakti◯to na gṛhnanti[32] |

165.16 kecidd[33] rājādatto bhayāt*[34] | etāni devānāñ ca devabhaktānāñ ca devadharmasya pa(74r.5) + + + + + .. [k]āni |

adyāpi cātra bhūtaṃ vaktavyaṃ | etat tāva{{dva}}d davasya[35] tīrthayātrām api teṣā[36] kaḥ pratigṛhnāti[37] <|> tāsāñ ca nadīnāñ ca kūlāni visālāni[38] pā(74v.1) + + + + + + [c](a) [ṛṣ](a)[y](a)ḥ[39] kālagatāḥ | yat tīrtheṣu śrāvayanti kas tīrthayātrāṃ teṣāṃ pratigṛhnāti[40] |

165.21 atha mataṃ <|> nadyā[41] snāyāmaḥ tīrtham uddiśya asyā nadyās tatas[42] tī(74v.2) + + + + .yate | siddho 'smat{a}pakṣaḥ | ki[43] kāraṇaṁ <|> ◯ asmākaṃ buddhasya dharmaśarīra[44] tiṣṭhati <|> guṇāḥ pūjyante stūpāni ca {|} dhūpa[45] puṣpa[46] pratigṛhnanti[47] | (74v.3) + .. tā nadyaḥ paurāṇamā{{ra}}rgam utsṛjya anena ◯ pṛthavīpradeśena vahanti | te ca ṛṣayaḥ kālagatās <|> tasmāt teṣāṁ na kaści[48] [49]tīrthayātrāṁ pra(74v.4) + .. hnāti[50] |

165.26 evaṃvidhām[51] eva ye ṛṣiṇaṁ[52] te brahmeṣa◯ṇāṃ[53] pūjā{prati}prabhṛtaya{ṁ}ḥ | kiṃ kāraṇaṃ <|>

kecit tatra saṃpratipannāḥ <|> brahmāsya[54] jāti[55] | kecid ā(74v.5) + .. syapīyaṃ[56] pūjāḥ <|> keṣāñcid īśvaraḥ karttā <|>

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31. Notebook (35.33): *nānā'pi*.
32. For *gṛhṇanti* [-*hṇ*- > -*hn*-].
33. For *kecid*.
34. Lévi emends: *rājādattabhayāt*; Notebook (35.34): *rājā datto bhayāt*.
35. A scribal error for *devasya*.
36. For *teṣāṃ* [drop of *anusvāra*].
37. For *pratigṛhṇāti* [-*hṇ*- > -*hn*-].
38. For *viśālāni* [-*ś*- > -*s*-].
39. Lévi does not reconstruct = Notebook (35.37). Cf. 74v3: *te ca ṛṣayaḥ kālagatās*.
40. For *pratigṛhṇāti* [-*hṇ*- > -*hn*-].
41. For *nadyāṃ* [drop of *anusvāra*].
42. Lévi emends: *tasmāt*; Notebook (35.39): *tatas*.
43. For *kiṃ* [drop of *anusvāra*].
44. For *dharmaśarīraṃ* [drop of *anusvāra*]. Lévi emends: *śarīraṃ*; Notebook (35.40): *dharmaśarīraṃ*.
45. For *dhūpaṃ* [drop of *anusvāra*].
46. For *puṣpaṃ* [drop of *anusvāra*].
47. For *pratigṛhṇanti* [-*hṇ*- > -*hn*-].
48. For *kaścit*.
49. Notebook p. 36 starts here.
50. Read *pra(tigr)hṇāti* [-*hṇ*- > -*hn*-].
51. Read *evaṃvidham*.
52. For *ṛṣīṇāṃ* [-*ī*- > -*i*-].
53. A scribal error for *brahmarṣīṇāṃ* [-*ī*- > -*i*-].
54. Notebook (36.2): *brahmā'sya*.
55. For *jātiḥ* [drop of *visarga*]. Notebook (36.3): *jātiḥ* [*visarga* is circled].
56. Lévi reconstructs as *ākāśyapīyaṃ*; Notebook (ibid.): *ā – – kāśyapīyaṃ*. Since there are two *akṣara*s between *ā* and *sya* (< *śya*), long *ā* should not be combined directly with *(kā)śyapīyaṃ*. It should be read as *ā(huḥ kā)śyapīyaṃ*.

165.29 apare tv āhuḥ[57] <|> Prajāp{r}atinā sraṣṭā[58] prajā[59] <|> tasya brāhmaṇā[60] mukhaḥ[61] | bāhus tu kṣitriyā[62] | ūrubhyāṃ[63] vaiśyāḥ <|> padbhyāṃ śū(75r.1)drāḥ | evan te saṃpratipannāḥ |

165.31 «va»yaṃ brūmaḥ <|> pūrvakā<la>to devaparikṣāta[64] idaṃ pāpataraṃ aśrotavyaṃ caḥ[65] | kiṃ kāraṇaṃ | ye kecana satvā {{dhi}}dvipadā vā catuṣpadā vā (75r.2) teṣāṃ yonīmukhān[66] nigamaḥ[67] <|>

165.33 kim prāptaṁ <|> Prajāp{r}atiyo◯nicatustayañ[68] ca prathamataḥ | na bhagacatuṣṭayaṁ <|> maṇasā[69] vicintanraina[70] nirmitāḥ | evañ ca (75r.3) + .. v[y]aṃ |
sarve mukhata eva jātāḥ |

166.36 kathaṃ ekapuruṣe◯ṇa varṇacatuṣṭaya[71] jātaḥ | yadi ca cārtuvarṇṇaṃ[72] Prajāp{r}atinā jātaṃ | ye te[73] varṇṇāś CaṇḍālaMle(75r.4) + + + + + yaś[74] ca kuta[75] prādurbhūtāḥ |
tathā hasti◯gavāśvādayaḥ | kiṃ kāraṇam <|> eṣām atra nāmagrahanaṃ[76] na kṛtaṁ |
kim arthan noktaṁ | murddhātaś ca (SL166) (75r.5) + + + + + + [p]ādatalāt* Mlecchāḥ | striyaḥ pṛṣṭhataḥ | hastīgavāśvādīni[77] pādāṅguṣṭhār[78] jātānīti |

166.2 atha vā kin noktaṃ | murddhād Asurā jātāḥ | hastataḥ (75v.1) + + + + + + ti | yasmād eteṣāñ ca nāmagrahaṇañ ca na kṛtaṃ | te ca[79] prabhūtatarā mṛgapa{{ṣi}}kṣiprabhūtayaḥ[80] | yasmād idaṃ pūrvāparaviruddhaṃ |

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57. Cf. *Ṛgveda* X.90.12: *brāhmaṇo 'sya mukham āsīd bāhū rājanyaḥ kṛtaḥ | ūrū tad asya yad vaiśyaḥ padbhyāṃ śūdro ajāyata* ||; *Manusmṛti* I.31: *lokānāṃ tu vivṛddhyarthaṃ mukhabāhūrupādataḥ | brāhmaṇaṃ kṣatriyaṃ vaiśyaṃ śūdraṃ ca niravartayat* || (about their names, see also II.31–32: *maṅgalyaṃ brāhmaṇasya syāt kṣatriyasya balānvitam | vaiśyasya dhansaṃyuktaṃ śūdrasya tu jugupsitam || śarmavad brāhmaṇasya syād rājñā rakṣāsamanvitam | vaiśyasya puṣṭisaṃyuktaṃ śūdrasya preṣyasaṃyuktam* ||).
58. For *sṛṣṭāḥ* [-*ṛ*- > -*ra*-; drop of *visarga*]. Notebook (36.4) rewrites: *sraṣṭā* --> *sṛṣṭā*.
59. For *prajāḥ* [drop of *visarga*].
60. Lévi emends: *brāhmaṇo*; Notebook (ibid.): *brāhmaṇo* --> *brāhmaṇā* (cancelling a vowel sign *o*).
61. For *mukhaṃ*.
62. For *kṣatriyāḥ* [error: *kṣa* > *kṣi*; drop of *visarga*].
63. Lévi emends: *urubhyāṃ* = Notebook (36.5).
64. For -*parīkṣāta* [-*ī*- > -*i*-].
65. This *visarga* is used for punctuation.
66. For *yoni*- [-*i*- > -*ī*-].
67. Read *nirgamaḥ* as is emended by Lévi; Notebook (36.7): *nirgamaḥ*.
68. For -*catuṣṭayañ* [-*ṣṭ*- > -*st*-].
69. For manasā [-*n*- > -*ṇ*-].
70. A scribal error for *vicintanena* ('thinking in mind'). Lévi emends: *vicintyaiva*; Notebook (36.9): *vicintya eva*.
71. For -*catuṣṭayo*; Notebook (36.10): -*catuṣṭaya* (*o*) [adding a vowel sign *o* in brackets]. Lévi emends: -*catuṣṭayaṃ jātaṃ*.
72. A scribal error for *cāturvarṇaṃ* [-*tur* > -*rtu*].
73. Lévi emends: *ete* = Notebook (36.11).
74. For -*mle(ccha)* + + + *(da)yaś ca*.
75. For *kutaḥ* [drop of *visarga*].
76. For -*grahaṇaṃ* [-*ṇ*- > -*n*-].
77. For *hasti*- [-*i*- > -*ī*-].
78. For *pādāṅguṣṭhāj jātānīti*.
79. Lévi emends: *tena*; Notebook (36.15): *te ca*.
80. For -*prabhṛtayaḥ* [-*ṛ*- > -*ū*-].

166.4 yad idañ ca brāhmaṇāḥ | (75v.2) + + + + + + samā | brāhmaṇasya parthamaḥ[81] putro brā◯hmaṇaḥ | dvitīyaḥ kṣitrīyaḥ[82] | tṛtīyau[83] vaiśyaḥ | caturthaḥ śūdraḥ | pañcamaś cāṇḍālaḥ[84] |; (75v.3) + .. [t]. [t].[85] nyūnatarāḥ |

166.7 kiṃ kāraṇaṃ <|> Prajāpateḥ ◯ putracatuṣṭayaṃ <|> teṣām aparimitāḥ putrā <|> evaṃ kṣatriyasyaiva vaiśyaśūdrasya[86] <|> prathama[87] putro brā;(75v.4)hmaṇaḥ <|> dvitīye[88] kṣi<tri>yaḥ[89] | tṛtīye[90] vaisyaḥ[91] | caturthaḥ śū◯draḥ <|> pañcamaś caṇḍālaḥ <|> śeṣā nyūnatarāḥ |

kiṃ kāra{ṃ}ṇaṃ <|> bījaśadṛśaphalaṃ[92] <|> yathā Prajāpa(75v.5)te[93] [94]caturvarṇṇam eva[95] <|> tasya putrāṇāṁ gotrāṇā{{ṁ}}ñ ca carturvarṇṇam[96] bhaviṣyati | atha brāhmaṇā{ṃ}nāṃ putrāḥ sarve brāhmaṇās <|> tasmā Prejāpate[97] te{s} te[98] viśiṣṭatarāḥ | yadi (76r.1) ca te prativiśiṣṭatarāḥ | Prajāpatinā{ṃ} kiṃ prayojanaṃ |

166.14 atha mataṃ <|> Prajāpatinā brāhmaṇā nyūnatarā iti | tasmād brāhmaṇasya prathamaputraḥ śūdraḥ <|> śeṣā nyūnatarā(76r.2)ḥ | yāvad brāhmaṇaputrī brāhmaṇī yadi sya[99] mukhato jā;◯tā | tasmā[100] gamyā | atha padbhyāṃ jātā[101] śūdrā[102] | evaṃ teṣāṃ Prajāpatiparikṣāyāyāparimāṇā[103] doṣā(76r.3)ḥ |

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81. For *prathamaḥ* [*pra-* > *par-*].
82. For *kṣatriyaḥ* [*kṣa-* > *kṣi-*; *tri* > *trī*].
83. For *tṛtīyo* [*-yo* > *-yau*].
84. For *caṇḍālaḥ* [*-a-* > *-ā-*].
85. Lévi emends: *tato* = Notebook (36.18-19).
86. Read *vaiśyasya śūdrasya*.
87. For *prathamaḥ* [drop of *visarga*].
88. Read *dvitīyaḥ*.
89. For *kṣatriyaḥ* [*kṣa-* > *kṣi-*].
90. Read *tṛtīyo*.
91. For *vaiśyaḥ* [*-śy-* > *-sy-*].
92. For *bījasadṛśaṃ* [*-s-* > *-ś-*; omission of *anusvāra*].
93. Read *Prajāpateś*.
94. Notebook (36.22): {{*varṇacatuṣṭaya*}}.
95. Lévi emends: *evaṃ*.
96. For *catur-* [*-tur* > *-rtu*].
97. Read *tasmāt prajāpates*. A scribal error: *t-* in the consonant cluster *-t pra-* was read as the vowel sign *-e*, resulting in *pre-*.
98. Lévi emends: *tu* = Notebook (36.24).
99. Read *yadi asya* as is emended by Lévi; Notebook (36.27): *yadi [a]sya* ('*a*' is added in square brackets).
100. Read *tasmād agamyā* as is emended by Lévi and Notebook (36.28): *tasmā[d a]gamyā* ('*-d a-*' is added in square brackets).
101. For *jātāḥ* [drop of *visarga*].
102. For *śūdrāḥ* [drop of *visarga*].
103. Lévi emends: *-parīkṣāyā(ḥ) aparimāṇā*; Notebook (36.29): *pari[*rewritten as *rī]kṣāyāyāparimāṇā*.

166.18 atha cataṃ[104] <|> Prajāpatiḥ śraṣṭhā[105] iśvareṇa[106] kiṃ pra◯yojanaṃ | atheśvara[107] karttā <|> kiṃ kāraṇaṃ <|> yasmād uktaṃ <|> Brahmaṇedaṃ jagata[108] {|} sraṣṭā <|> Lokeśvaranirmi(76r.4)taḥ Prajāpatikṛtaś ceti <|> sa kaḥ satyaṃ bhavet* | e◯vaṃ te anyonyaviruddhā[109] tīrthakarā vivadanti |

166.22 atha mataṃ <|> sahitā bhūtvā prajā nirmmiṇanti |; (76r.5) tad apy ayuktaṃ | kiṃ kāraṇaṃ | te pratisāmantarājāno yathā anyonyāhaṃkārāḥ | aham karttā ahaṃ kartteti | yathā uktaṃ[110] |

166.25 kamadveṣābhibhūtāś[111] ca traya evaṃ yadā i(76v.1)me |
aśāśvatasya cittasya te nirmāyuḥ kathaṃ prajāḥ |[112]

[113]evaṃ te sahitā bhūtvā {|} asamarthaṃ[114] prajānirmāṇe <|> evaṃ teṣā[115] mātāpi mahādoṣaḥ karmaṇā nla[116] kiñcit[117] mātrai(76v.2)va pradarśitaṃ |

166.28 atha matam <|> adyāpi sāvakāśaṃ <|> yasmā◯n nāmagrahaṇaṃ na kṛtaṃ |
ucyate | ajña[118] niravakāśaṃ yasmān nāmagrahaṇaṁ na kṛtaṃ |
kiṃ kāra(76v.3)ṇaṃ <|> ekasya doṣe datte śeṣā doṣā bhavanti |

166.31 etadd u◯ktaṃ bhavati | yadi tava{d} brāhmaṇārtha[119] sahakathāṃ kuryāt* | sa tasya doṣo dātavya{ṃ}ḥ <|> yadi kṣitriye(76v.4)ṇa[120] yadi vaiśyena yadi śūdreṇa sahakathā[121]

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104. A scribal error for *mataṃ*.
105. For *sraṣṭā* [*s-* > *ś-*; *-ṣṭ-* > *-ṣṭh-*].
106. For *īśvareṇa* [*ī-* > *i-*].
107. For *atheśvaraḥ* [drop of *visarga*].
108. Read *Brahmaṇedaṃ jagataḥ sraṣṭā* ("The Brahma is a creator of this world") or as is emended by Lévi: *Brahmaṇedaṃ jagat sṛṣṭaṃ* ("C'est Brahma qui a émis ce monde" [It is Brahma who issued this world]); Notebook (36.31): *jaga{{di}}t* | sraṣṭā*.
109. For *-viruddhās*.
110. Lévi: *yathoktaṃ*; Notebook (36.35): *yathā uktaṃ*.
111. Read *karma-* as is emended by Lévi; Notebook (ibid.) adds *r-* on akṣara *ma*. This whole verse is put in square brackets by a scribe of this notebook.
112. Source unknown.
113. Passage is confused; Lévi does not translate this passage which corresponds to SL 166.27-28 (SL p. 180.33).
114. Lévi emends *bhutvāsamarthāḥ*; Notebook (36.36): *bhūtvā asamarthaṃ* {{..}} [*ṃ* is circled; illegible one letter is cancelled].
115. For *teṣāṃ* [drop of *anusvāra*]
116. Read *na*.
117. For *kiñcin*.
118. Read *adya*. Lévi: *adya*; Notebook (36.39): *ajña*. After this word, there is an open space for one letter.
119. For *-ārthaṃ* [drop of *anusvāra*].
120. For *kṣatriyeṇa* [*kṣa-* > *kṣi-*].
121. For *sahakathāṃ* [drop of *anusvāra*].

kriyate | yad evam a◯sṛtya[122] śūdraḥ kathāṃ kuryāt [123]saha vaktavyaṃ{ḥ} | tasmād ayaṃ doṣa ity evaṃ niravakāśaṁ kṛtaṃ bhavati |

166.35 (76v.5) ya evaṃ pratipannā[124] buddhaḥ parinirvṛtaḥ kaṣ[125] ṭā pūjāṁ[126] pratigṛhnātīti[127] teṣām eva svasiddhāntadoṣā[128] vaktavyaḥ | tasmāt teṣām eva pratimaṃ[129] svasiddhāntena[130] doṣo dā;(77r.1)tavyaḥ |

166.38 kiṅ kāraṇaṃ | na hy abhiyuktasya paścā prebhūtiyogaḥ[131] <|> (SL 167) tesmād[132] ānakaprakāreṇa[133] teṣā[134] pūrvābhi{{ge}}yogaḥ kārya iti | na caitan{m} anartham uktaṃ |

167.2 atraivÔttarikā(77r.2)sūtraṃ[135] pratyavagantavyaṁ |

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122. For *āsṛtya* ('coming near') or *āśritya* ('employing')? Lévi: *āsṛtya* = Notebook.
123. Notebook p. 37 starts here.
124. For *pratipannāḥ* [drop of *visarga*].
125. For *kas tāḥ* [-*s t*- > -*ṣ ṭ*-].
126. Read *tāḥ pūjāḥ* as is emended by Lévi; Notebook (37.2) *tāḥ pūjāḥ*. However, MS apparently has *pūjāṁ*.
127. For *pratigṛhṇātīti* [-*hṇ*- > -*hn*-].
128. Read -*doṣo*.
129. Lévi emends: *pratisvaṃ* ('chacun' [one by one]); Notebook (37.3): *pratimaṃ*. Is '*pratimaṃ*' an adverb having a meaning of 'likewise'?
130. Lévi emends: *svasiddhāntānāṃ*; Notebook (ibid.): *svasiddhāntena*.
131. Read *paścāt prabhṛti*- [-*ṛ*- > -*ū*-]. A scribal error: *t*- in the consonant cluster -*t pra*- is read as a vowel sign -*e* and this results in *pre*-. Lévi emends: *prabhṛtiyoga*; Notebook (37.4): *prabhūti*-.
132. A scribal error for *tasmād*.
133. Read *aneka*-. A scribal error: a vowel sign -*e* which is placed on the left side of *n*- is read as a vowel sign of *d*-, resulting in -*d āna*- [< -*d ane*-].
134. For *teṣāṃ* [drop of *anusvāra*].
135. AN III. 129, vol. I, pp. 282-3: *Paṭichanna: Tīn' imāni bhikkhave paṭicchannāni vahanti no vivaṭāni.*
Katamāni tīṇi? Mātugāmo bhikkhave paṭicchanno vahati no vivaṭo. Brāhmaṇānaṃ bhikkhave mantā paṭicchannā vahanti no [p. 283] *vivaṭā. Micchādiṭṭhi bhikkhave paṭicchannā vahati no vivaṭā.*
Imāni kho bhikkhave tīṇi paṭicchannāni vahanti no vivaṭāni.
Tīṇimāni bhikkhave vivaṭāni virocanti. No paṭicchannāni.
Katamāni tīṇi? Candamaṇḍalaṃ bhikkhave vivaṭaṃ virocati no paṭicchannaṃ. Suriyamaṇḍalaṃ bhikkhave vivaṭaṃ virocati no paṭicchannaṃ. Tathāgatappavedito dhammavinayo bhikkhave vivaṭo virocati no paṭicchanno.
Imāni kho bhikkhave tīṇi vivaṭāni virocanti no paṭicchannānī'ti.
= 『増壹阿含經』(*Zēngyīāhánjīng*)「第二十二・三供養品(Sān gòngyǎng pǐn)」 T 125, vol. 2, 607b26-c12:
（四）聞如是。一時、佛在舍衛國祇樹給孤獨園。爾時、世尊告諸比丘。「有三事。覆則妙、露則不妙。云何為三。一者女人。覆則妙、露則不妙。婆羅門咒術。覆則妙、露則不妙。邪見之[607c]業。覆則妙、露則不妙。是謂、比丘、有此三事、覆則妙、露則不妙。
復有三事。露則妙、覆則不妙。云何為三。日、月。露則妙、覆則不妙。如來法語。露則妙、覆則不妙。是謂、比丘、有此三事、露則妙、覆則不妙。」
爾時。世尊便說此偈
女人及咒術　　邪見不善行　此是世三法　覆隱而最妙
日月廣所照　　如來正法語　此是三世法　露則第一妙
「是故。諸比丘。當露現如來法。勿使覆隱。如是。比丘。當作是學。」
爾時。諸比丘聞佛所說。歡喜奉行」

In these passages, three things are different: In *AN* (both in P and Ch.) they are women, brahmin's mystic chants (*brāhmaṇānaṃ mantā*), and wrong views (*micchādiṭṭhi* [*mithyādṛṣṭi*]); on the other hand, *KV* reads:

"trīṇīmāni bhikṣavaḥ pracchanna◯vāhīnīti | katamāṇi trīṇi | mātṛgāmaḥ[136] kṛtakārṣāpaṇaḥ[137] {|}| brāhmaṇānāṁ siddhāntaḥ <|>"

167.4 (77r.3) "trīṇīmāni bhikṣavaḥ {|} vivṛtāni śobhaṃtiti[138] | ka◯tamāṇi trīṇi | candramaṇḍala[139] sūryamaṇḍalaṁ buddhavacanaṃ | imāṇi trīṇi vivṛtāni [ś]obha(77r.4)nti |"

167.6 yāny etāni parikṣakāraṇāni[140] devapūjāpatipra◯bhūtīnāṃ[141] sadā kāryam adhikṛtya Bhavatoktaṃ | brāhmaṇānāṃ siddhāntaḥ prayacchannavāhīni[142] <|>

167.8 vipā[143] (77r.5) Karmavibhaṅga[144] {|} ucyate <|> mahāntikā[145] karmāny atra vastareṇa[146] vibhaktāni | tasmāt[147] Mahākarmavibhaṅgaḥ |

saṃgrahasārakarmavibhaṅgasarvasārakarmāṇāṁ hīno(77v.1)t*kṛṣṭamadhyamāṇi[148] vistareṇa kathāmukhāni darśitāni | tasmād api Mahākarmavibhaṅgaḥ |

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women, counterfeit coin (*kūṭakārṣāpaṇa*), and final doctrine of brahmins (*brāhmaṇānāṃ siddhāntaḥ*). Another set of three things which become splendid after being exposed are in *AN*: the disc of moon, the disc of sun and Dharma and Vinaya of Tathāgata (P.) [*dharma* of Tathāgata [Ch.)]; in *KV*: the disc of moon, the disc of sun and Buddha's teaching (*buddhavacana*).

136. For *mātṛgrāmaḥ*.

137. For *kūṭa-* [-*ū*- > -*ṛ*-] as is emended by Lévi; Notebook (37.7): *kūṭa-*.

138. Read *śobhaṃtīti*. Lēvi: *śobhanti*; Notebook (37.8): *śobhanti#ti* [here is a sort of correction sign #].

139. For *candramaṇḍalaṃ* [drop of *anusvāra*].

140. For *parīkṣā-*. Lévi: *parīkṣā-*; Notebook (37.10): *pari[rī]kṣa[ā]-* (correction is in square brackets).

141. Read *devaprajāpatiprabhṛtīnāṃ* [-*ṛ*- > -*ū*-]. Lévi emends: *devapūjāprajāpatibhṛtīnāṃ*; Notebook (37.11): *devapūjāpatiprabhṛtīnāṃ*. *pūjāpati* is a scribal error for *prajāpati* since -*ū*- and -*ṛ*- are often confused in this manuscript; Lévi reads *pūjā* as it is and adds *pra-* before *jāti*.

142. Read -*vāhīti*. Lévi emends: -*vāhī*; Notebook (37.12): -*vāhīni*.

143. Lévi reads: *mahā*; Notebook (ibid.): *vipāka*. It is difficult to discern that the scribe erroneously transcribed *vipā* instead of *mahā*; rather it seems to be plausible that as is found in the Notebook *vipā(kaṃ)* was intended but due to a haplography -*ka* in *vipāka* was lost: *vipākaṃ karmavibhaṅge*.

144. Notebook reads (ibid.): *karmavibhaṅge*. *karmavibhaṅgaḥ ucyate* > *karmavibhaṅga ucyate* (it is called Karmavibhaṅga); or *karmavibhaṅge ucyate* > *karmavibhaṅga ucyate* (It [result of act] is taught in the Karmavibhaṅga). The latter explains the word *vipāka(ṃ)* but in the former *vipā(kaṃ)* does not make sense.

145. Lévi emends: *mahānti*; Notebook (37.13): *mahānti{{kā}}*. Cf. *BHSD*, s.v.: "mahantaka, or mahān°, f. °tikā (a-extenslon of mahant-, mahānt-, plus -ka), *great*: °kā duṭikhaparamparātra SP 86.10 (vs); ed. with Kashgar rec. mahān°, kept by WT; all Nep. mss. mahān°; mahantikā MSV iv.74.8." This word appears in 65 cd pāda of III. Aupamyaparivarta of the *Saddharmapuṇḍarīkasūtra* [SP]: *vividhāś ca sattveha ayaṃ ca agni mahantikā duḥkhaparaṃparātra* || 65 || (In the *BHSD* basing on a footnote of Kern-Nanjio edition [fn. 11, p. 86], this word is given as "ed. with Kashgar rec. mahān°" but this reading is not correct; see a newly published facsimile edition of so-called Kashgar manuscript, *Sanskrit Lotus Sutra Manuscripts from the Institute of Oriental Manuscripts of the Russian Academy of Sciences (SI P/5, etc.)*, ed. by Institute of Oriental Manuscripts of the Russian Academy of Sciences, Soka Gakkai, and Institute of Oriental Philosophy, Lotus Sutra Manuscript Series 13, 2013.) Among the manuscripts of the *SP* collected by the Institute for the Comprehensive Study of Lotus Sutra at Rissho University, three Nepalese manuscripts (P1, P2 at Bibliothéque Nationale, Paris and T2 at University of Tokyo [paper]), one from Gilgit (D1, serial no. 45, 34v8 [birch birk]) and the Kashgar manuscript (Petrovsky MS at St. Petersburg, 92v6-7 [paper]) read '*mahantikā*' but others read *mahāntikā*. Another source of this word in the *BHSD* is the *MSV*; it is found in the *Poṣadhavastu*, *GBM* serial no. 1, 54r8 (Facsimile Edition 6.1058, Dutt, *Gilgit Manuscripts* III.4, 74, 8 and 9): *(bhagavān āha | dve prahāṇaśāle | khu)ḍḍalikā mahantikā ca • khuḍḍalikā dve layane | madhye suruṃgā • mahantikā daśalayanikā dvādaśalayanikā vā •*.(cf. Hu-von Hinüber, pp. 266-8).

146. For *vistareṇa*.

147. For *tasmān*.

148. For -*madhyamāni* [-*n*- > -*ṇ*-].

167.12 gotrāntarīyānām[149] Abhidharmakasa(ṃ)yukteṣu[150] | Mahākammavibhaṅgo[151] nā(77v.2)nāḥ[152] samāptaḥ[153] || ◎ ||

167.15 ye dhamā hetuprabhavā ◯ hetun teṣān Tathāgato hy ava{{ta}}dat* <|>
teṣāñ ca yo nirodha evaṃvādī mahāśramaṇaḥ[154] || ° ||

(77v.3) [155]syād rājā dhārmikā[156] ca pracaraguṇadhṛtā[157] dharmayuktā[158] ca ;◯ sarvve :
kāle vrakhaṃtu[159] meghāḥ śakalabhayaharā[160] raudrasansāraduḥkhāt* ||

167.19 [161]udakānaracore(77v.4)bhyo[162] mūkhikas[163] tatheva[164] ca |
rakṣatavyaṃ[165] prayatnena,[166] mayā ◯ kastena[167] likhitaṁ[168] ||
jādṛsam[169] puṣṭakaṃ[170] dṛṣṭvā,[171] tādṛsaṃ[172] likhitam mayā{t*} |
jadi[173] suddham[174] asu[d]dh.[175] vā (77v.5) mama dokho[176] ma[177] vidyate ||
bhagnapṛṣṭakaṭigrīvo[178] | taptadisti[179] adhomukha[180] |

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149. For *gotrāntarīyāṇām* [-ṇ- > -n-].
150. Lévi emends: *Abhidharmasaṃyukteṣu* (omits -*ka*-); Notebook (37.16): *abhidharmakasaṃyukteṣu*.
151. For *mahākarmma°* [drop of -*r*-].
152. Lévi emends: *nāma*; Notebook (37.17): *nānā* [*ma*].
153. As to the colophon of this text, see Namikawa 1984c: 34-35, 1985a: 9-11, 1985b: 773.
154. As to this well-known *ye dharmā* formula, see, for instances, some of following recent researches: Boucher 1991, Skilling 1997, 1999, 2003, 2008a-b, Strauch 2001, Sander 2002, and Wakahara 2013.
155. Metre: *Sragdharā* (M.R.BH.N.Y.Y.Y.: — — — — ⏑ — —, ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ —, — ⏑ — — ⏑ — —)
156. Lévi emends: *dhārmikaś*; Notebook (37.21): *dharmikā*.
157. Lévi emends: °*dhṛto*; Notebook (ibid.): °*dhṛtā*.
158. Lévi emends: -*yuktāś*; Notebook (ibid.): -*yuktāś*.
159. For *varṣaṃtu* [*var*- > *vra*-; -*ṣ*- > -*kh*-]. Notebook (37.22): *varṣantu*.
160. For *sakala°* [*s*- > *ś*-].
161. Metre: *Śloka*.
162. For *udakānalacaurebhyo* [-*l*- > -*r*-; -*au*- > -*o*-] = Lévi, Notebook (37.23).
163. One syllable is metrically required here; read *mūṣikebhyas* [-*ṣ*- > -*kh*-] = Lévi, Notebook (ibid.).
164. For *tathaiva* [-*ai*- > -*e*-] = Lévi, Notebook (ibid.).
165. For *rakṣitavyaṃ*.
166. Here is a punctuation mark like a comma.
167. For *kaṣṭena* [-*ṣṭ*- > -*st*-] = Lévi, Notebook (37.24).
168. Read *lekhitaṃ* = Lévi, Notebook (ibid.): *lekhitam**.
169. For *yādṛśam* [*y*- > *j*-; -*ś*- > -*s*-].
170. For *pustakaṃ* [-*st*- > -*ṣṭ*-].
171. Here is a punctuation mark like a comma.
172. For *tādṛśaṃ* [-*ś*- > -*s*-].
173. For *yadi* [*y*- > *j*-].
174. For *śuddham* [*ś*- > *s*-].
175. For *aśuddhaṃ* [-*ś*- > -*s*-]. Upper part of *[d]dh.* is broken.
176. For *doṣo* [-*ṣ*- > -*kh*-].
177. Read *na* = Lévi, Notebook (37.26).
178. For °*pṛṣṭha*° [-*ṣṭh*- > -*ṣṭ*-].
179. Read *dṛṣṭir* = Lévi, Noebook (37.27).
180. For °*mukhaḥ* [drop of *visarga*].

rakṣatavyaṁ[181] prayatnena | jīvam īva[182] pratiplāya[183] ||[184]

167.25 śrāyo[185] «'»stu ||

samvat* 531 mārga;(78r.1)śiramāse[186] śuklapakṣe trayodasyāyān[187] tithau ||

rohiṇīnakṣatre ||

śubhaghati[188] 2 śukrarmayoge[189] ||

aṅgāravāśare[190] + + + + + + + ///[191]

(78r.2)tva aṇuttarāyā[192] phalaprāpta bhavatu ||

śrī śrī ◯ rājāddhirāja[193] parameśvara paramabhatārakaja[194] .. .. [dy]. + + + + ///[195]

(78r.3) vijayarājyāḥ ||

jvajamāṇaśrīyaṃ[196] brūmā[197] yā śrī◯gāṅgalage śrī śrī ṣaḍakṣarīmahāvihāra[198] sākṣabhikṣu[199] śrī [j]. .. + + ///[200]

(78r.4) mama līkhyate[201] : | śubha[202] ||

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181. For *rakṣitavyaṁ*.

182. Read *iva*.

183. Read *pratijñayā* as is suggested by Lévi: *pratijñāya* (°*jñayā*); Notebook (37.28): *pratijñāya*. Here metre requires ⏑ – ⏑ ⏓.

184. According to the catalogue data of the Nepal-German Manuscript Cataloguing Project [= NGMCP], these verses are transcribed as follows (http://catalogue.ngmcp.uni-hamburg.de/wiki/B_22-25(2)_Karmavibhaṅgo-padeśa, accessed Jan., 9, 2014):
*udakānalacorebhyo mūkhik**ebhyas** tath**ai**va ca | rakṣatavyaṃ prayatnena mayā kastena likhitaṃ ||*
*jādṛsaṃ puṣṭakaṃ dṛ**st**vā tādṛsaṃ li**hi**tam mayā | jadi suddham asuddh**aṃ** vā mama dokho ma vidyate ||*
bhagnapṛṣṭakaṭigrīvo | taptadisti adhomukha | rakṣatavyaṃ prayatnena | jīvam īva pratiplāya || [different readings are put in bold (N.K.)].

185. Read *śreyo* = Lévi, Notebook (37.29). NGMCP card reads: ***śrīr*** *astu || samvat 531 mārgaśiramāse śuklapakṣe trayoda**śy**āyān tithau || rohiṇīnakṣatre ||* etc. (fols. 77v–78r).

186. Lévi emends: *mārgaśiromāse*; Notebook (ibid.): *mārgaśiramāse*. Cf. Tsukamoto I p. 899 (Sārnāth 11 inscription, line 1: *mārgaśira[mā]se*; Kura 1 inscription, line 2: *mārgaśiramāsa-śukla*).

187. Read *trayodaśyān*. Notebook (ibid.): *trayodaśyāṃ{{yā}}* (*ṃ* is circled; *yā* is cancelled).

188. For *śubhaghaṭi* 2 ("[2nd] 24 minutes of bright time (i.e., after dawn)"?) = Lévi, Notebook (37.30).

189. For *sukarma*° [*s*- > *ś*-; *kar*- > *kra*-].

190. For *aṅgāravāsare* [-*s*- > -*ś*-].

191. From this broken end 8 more *akṣara*s are presumably lost.

192. For *anuttarāyā*. Lévi emends: *anurādhā*°; Notebook (37.31): *anurādhā*°.

193. For *rājādhirāja* [-*dh*- > -*ddh*-].

194. Read *paramabhaṭṭārakaja*- as is emended by Lévi, Notebook (37.32).

195. See above note 191.

196. Read *yajamānaśriyaṃ* [*ya*- > *jva*- (?); -*n*- > -*ṇ*-; -*i*- > -*ī*-].

197. Lévi emends: *brūmo*; Notebook (37.33): *brūmo*.

198. Lévi emends: -*vihāre*; Notebook (37.34): -*vihāra*.

199. For *śākya*- [*ś*- > *s*-; -*kya*- > -*kṣa*-] = Lévi, Notebook (ibid.).

200. See above note 191.

201. For *likhyate* [-*i*- > -*ī*-].

202. For *śubhaḥ*. Notebook (37.35); Lévi does not include this word.

[203]yathā va māṇena[204] sa◯māddhikālaṁ
lokasya duḥkhaṃ[205] sukhodaya{{..}}ñ ca :
hartuñ ca «kartuñ ca» sadā sa ///[206] (+ + |)
(+ + + + + +) (78r.5) tatheva[207] bhāno[208] |
dṛṣṭaśurto[209] mamṛtim āgato vā,[210]
pṛtakathā[211] yogam upāgato vā |
sarvaprakāraṃ jagato hitāya
kudyāmi[212] ja śraṃ[213] ///[214] (+ + + + + + ||)

(End)

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BHS(G, D) = Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary*, 2 vols., New Haven 1953: Yale University Press.

GBM = *Gilgit Buddhist Manuscripts*. (Facsimile edition) Eds. by Raghu Vira and Lokesh Chandra, 1959–1974, 10 parts.

KV = *Karmavibhaṅga*.

KVU = *Karmavibhaṅga-upadeśa*.

MSV = *Mūlasarvāstivāda-vinaya*, see Dutt.

Notebook = Notebook transcribing Manuscript A of the *Karmavibhaṅga*, No. 5-265 (microfilm B94/3), pages 34 (National Archives of Nepal).

SL = Sylvain Lévi 1932.

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203. Notebook has a transcription of last verses but Lévi does not mention. Metre: *Triṣṭubh*.

204. For *mānena* [-*n*- > -*ṇ*-].

205. Notebook (37.35): *duḥkhaṃ ca sukho*-. A short syllable is metrically required after *duḥkhaṃ*.

206. See above note 191.

207. For *tathaiva* [-*ai*- > -*e*-]. Notebook (37.36): *tathaiva*.

208. Notebook (ibid.): *bhānoḥ* | (*ḥ* is circled).

209. Read *dṛṣṭaśruto* – – ⏑ – *māmṛti*? – ⏑ ⏑ [-*śru*- > -*śur*-].

210. Metre confused: – ⏑ – – ⏑ ⏑ ⏑ – ⏑ – – (first six syllables are to be – – ⏑ – – ⏑ [*dṛṣṭaśruto māmṛtim*]). However, *māmṛtim* is unclear.

211. Read *pṛthakkathā* (second syllable is to be long: ⏑ – ⏑ –).

212. For *kuryāmi* [-*ryā*- > -*dyā*-].

213. Notebook does not record these last two *akṣaras*.

214. See above note 191.

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